

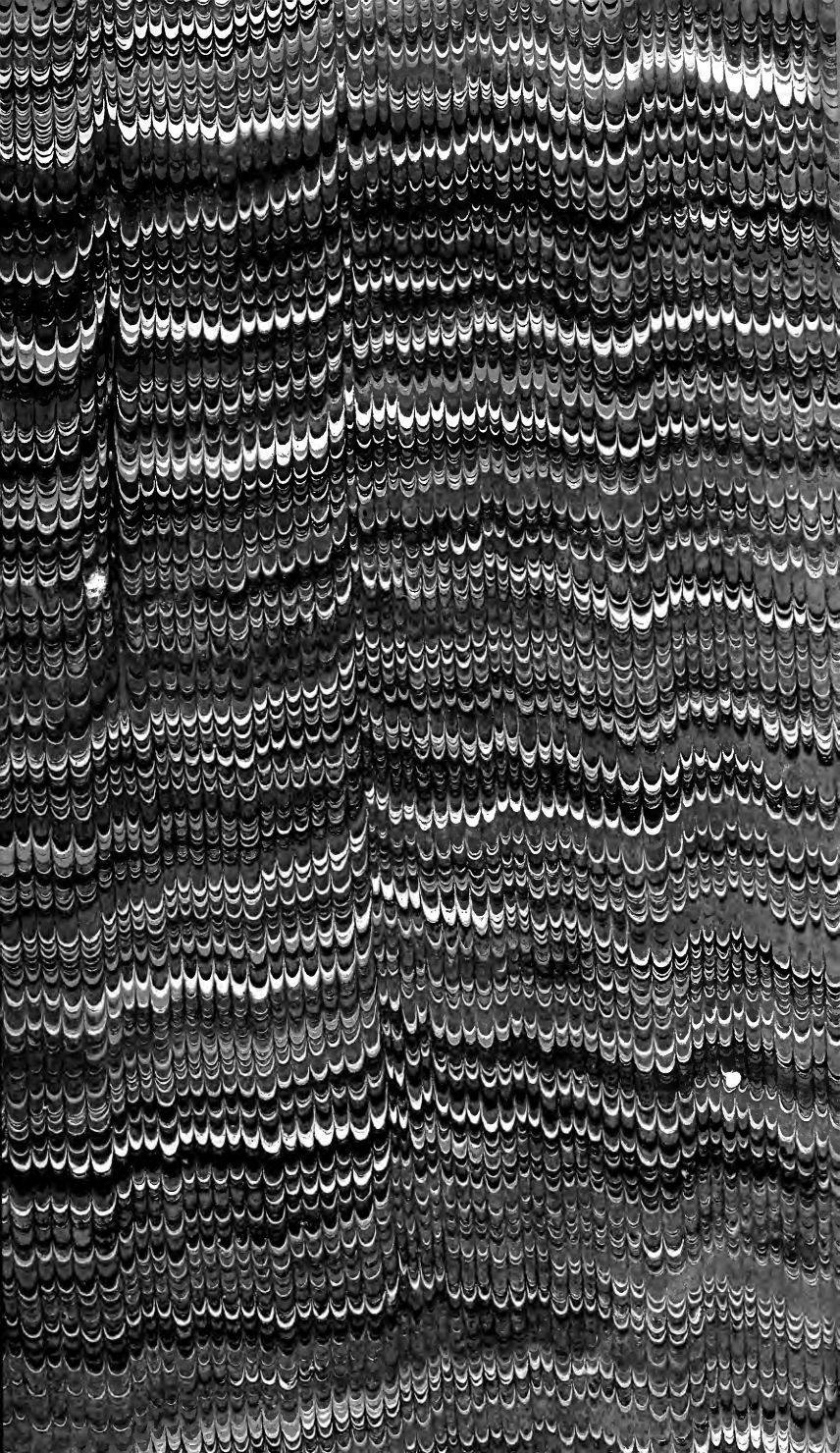
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INFANT TEACHER'S
ASSISTANT,

FOR THE USE OF

SCHOOLS, AND PRIVATE FAMILIES ;

OR

Scriptural and Moral Lessons for Infants,

WITH

OBSERVATIONS ON THE MANNER OF USING THEM.

BY

T. BILBY, AND R. B. RIDGWAY,

Masters of the Chelsea and Hart Street Infant Schools.

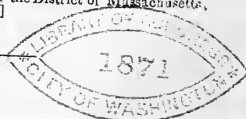
REVISED FOR

SCHOOLS AND FAMILIES IN THE U. STATES,

BY

THE AMERICAN EDITOR.

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INTRODUCTION.

THE Compilers of the following pages having been engaged in Infant Education, from nearly the commencement of the Infant System, and having had to encounter many difficulties in the selection of appropriate Lessons for the use of their own Schools, they are desirous of facilitating Infant Instruction, by placing within the reach of Teachers the fruits of their own experience.

The Compilers have been indebted to numerous sources for much of their matter ; this they have interspersed with original Lessons, and such hints and remarks, as, in their judgment, appeared valuable for general adoption. As far as they know their own hearts, it is not a desire of dictating, but of being helpful to their fellow-labourers, which has induced them to come before the public, and should they be the means of aiding any in the developement of mind, or in the right direction of the rising thought, they desire to be thankful, and will endeavour to give to God the glory.

The value of education depends upon its aim : if our exertions be limited to a preparation for the business of this life, those energies which are born for eternity, are obscured and lost. The soul of man can only flourish and breathe forth peace, and love, and humility, when grafted in Him, who hath said, “ Suffer little children to come unto me, and *forbid them not.*” Experience has amply proved the advantages resulting from early instilling good principles into the mind, indeed many delightful examples might be brought forward, of babes who have been instrumental in the conver-

sion of their parents, and who have themselves, in their dying moments, rejoiced in the prospect of going to that blessed Redeemer, whose precepts had fallen upon their minds as the morning dew, and speedily ripened them for the kingdom of God.

In order to gain the ascendancy in the minds of children which is requisite, with a view to this most desirable effect of instruction, it is in the highest degree important, that Teachers should show to their infant charge that they dwell in love, and that the principle, which they anxiously desire to see in their children, is that which governs their own minds, and forms their daily enjoyment. The children should see exemplified in their Teachers the Apostolic truth, "If any man love God, he will love his brother also ;" and in conduct, as well as in words, they should affectionately remind their scholars, that "God is love"—that "Jesus Christ gave himself for us, that he might redeem us from all iniquity ;" and that it is his heavenly will, we should love the Lord our God with all our heart, be kind to one another, and "not be overcome of evil, but overcome evil with good." Teachers will feel how unable they are, of themselves, to instil and exemplify such truths ; and they will not only seek of the Lord the blessing of an eye singly bent to the glory of the Redeemer, but they will also endeavour to raise in the hearts of the little children, the desire and daily prayer for the sanctifying influences of the Holy Spirit, to lead them from evil, and to bring good feelings into their hearts.

It will be observed, that the object of every Scripture Lesson, in this little volume, is to imprint on the mind some religious truth ; let this be dwelt upon, either a longer or a shorter time, according to the disposition of the School, ever remembering, that the minds of little children are not strong, nor capable of dwelling any long time, with advantage, on subjects of even the deepest interest, if they call for close at-

tention. In the selection of other scriptural subjects for instruction, the Compilers would earnestly recommend those that bring before the mind the fundamental doctrines of Christianity in the greatest simplicity. For instance—"God is love." Infants may be shown this love in the formation of their bodies, in the provision for comfort and enjoyment in the three Kingdoms of Nature, in the care of Parents, and in the health and accommodations by which they are surrounded, and then, step by step, they may be led to the love of God in Christ Jesus. If the progress be slow, let not the Teacher be discouraged, but patiently allow *one advance* to be fixed before another is attempted. The ideas of little children are few and simple ; we ourselves require "line upon line, precept upon precept ;" and they much more. If their minds can only be impressed with the leading facts of Bible History, particularly the life of our Saviour, and some striking texts on the grand truths of Christianity, a very important object will be effected. Teachers, who are governed in undertaking their charge by those motives, by which alone they ought to be guided, will be deeply sensible, that to the spirit and manner in which children are first instructed in the principles of the Christian Religion, may often be traced their earliest and most influential impressions. It is for Teachers to instil into the infant mind, in the words of God himself, the relation in which they stand to him, and the love, and reverence, and obedience, they owe ; and not only to teach them to distinguish between right and wrong, but to endeavour to make each child sensible, that actions, to be really right, must proceed from right principles, and right motives.

The Compilers would affectionately remind Teachers, that to their example, more than to their instructions, the little ones will look. If they see Teachers uniformly serious and devout, during the time of religious instruction—uniformly anxious that the children also should be serious and devout—

and if nothing connected with sacred subjects be lightly treated, serious attention will be easily obtained, when, what their Saviour has done and suffered for man is spoken of—his love and care for all is told, and his gracious condescension to little children is dwelt upon. While, on the contrary, if they hear them speak on such themes with coldness and carelessness, they too will be cold and careless. Again, if Teachers speak of the goodness and mercy of God, in all the blessings he is continually bestowing upon man, with a gloomy and discontented countenance, the children will not be sensible of delight in singing with them the praise of God, and neither will they connect cheerfulness and happiness with those ideas with which they ought to be most closely associated ; should Teachers reprove evil, and speak of the anger of God at sin, with lightness, or in ill-temper, the children, if they do not altogether despise reproof and punishment, may be made to fear the displeasure of God, without feeling grief for the sin by which it is awakened ; and it is certain, that gentleness, kindness, and patience, will be inculcated in vain, if there be in the Teacher's manner any harshness or impatience.

To command attention and obedience, Teachers must govern by love, and with a gentle, though firm and steady hand ; they must distinguish between mistakes or faults, arising from mere inadvertence or inexperience, and errors of a more serious nature ; and in pointing out or correcting a fault, they must endeavour to show, in their own disposition, that they are not influenced by warm or irritated feelings, but solely by a desire for the temporal or eternal welfare of the child ; they must observe also, the most scrupulous regard to truth, if they would lead their children to refrain from a sin, to which, more than to any other, the generality of youth appear to be tempted ; and if they would have children at all

times submitting to, and respecting their authority, the strictest justice must regulate their actions.

By judicious instruction and arrangement on the Teacher's part, early habits of diligent application may be formed, and early desires to be useful, implanted in the minds of the children ; whilst, at the same time, the seeds of moral and intellectual good are sown.

In conclusion, the compilers would, with sincere affection, and earnest warmth, remind Teachers, that the most important object of education—the right training of the mind, heart, dispositions, and conduct of children, is one in which they will inevitably fail, if they depend on their own talents, without daily and hourly seeking for instruction and aid from Almighty God, and they would give them a word of encouragement, by reminding them, that Teachers are fulfilling his own command, when they are seeking to bring little children to him, and they have his own promise, that “ out of the mouths of babes and sucklings he has ordained strength, and perfected praise.”

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THE INFANT TEACHER'S ASSISTANT.

BOOKS OF THE OLD TESTAMENT.

Genesis.	2 Chronicles.	Daniel.
Exodus.	Ezra	Hosea.
Leviticus.	Nehemiah.	Joel.
Numbers.	Esther.	Amos.
Deuteronomy.	Job.	Obadiah.
Joshua.	Psalms.	Jonah.
Judges.	Proverbs.	Micah.
Ruth.	Ecclesiastes.	Nahum.
1 Samuel.	Song of Solomon.	Habakkuk.
2 Samuel.	Isaiah.	Zephaniah.
1 Kings.	Jeremiah	Haggai.
2 Kings.	Lamentations.	Zachariah.
1 Chronicles.	Ezekiel.	Malachi.

BOOKS OF THE NEW TESTAMENT.

Matthew.	Ephesians.	Epis. to the Hebrews.
Mark.	Philippians.	Epistle of James.
Luke.	Colossians.	1 Peter.
John.	1 Thessalonians.	2 Peter.
Acts of the Apostles.	2 Thessalonians.	1 John.
Epis. to the Romans.	1 Timothy.	2 John.
1 Corinthians.	2 Timothy.	3 John.
2 Corinthians.	Titus.	Jude.
Galatians.	Philemon.	Revelations.

The following is a specimen of the method by which the authors exercise their little Pupils on each book of the Holy Scriptures ; and should the intelligent Teacher deem it necessary, he has, in almost every answer, materials on which he may profitably enlarge.

On the Book of Genesis.

What is the first book in the Bible called ?—Genesis.

What is the meaning of that word ?—Creation, or beginning.

In what book am I to read of the creation of the world ?—Genesis.

Which is the oldest book in the Holy Scriptures ?—Genesis.

Who wrote the book of Genesis ?—Moses.

Did Moses write any other Book ?—Yes, the four books that follow Genesis.

What are those first five books called ?—The Pentateuch.

Who does Moses say created the world ?—Almighty God.

How long was God in creating the world ?—Six days.

How did God create the world ?—By the word of his power. Psalm xxxiii. 9.

What was the first thing that God created ?—The heavens and the earth.

When did God create the heavens and the earth ?—In the beginning.

What am I to understand by the word create ?—Producing or making things out of nothing.

Can I create any thing ?—No, none but God.

Who created trees and flowers ?—Almighty God.

On what day was this done ?—The third day.

Can you tell me what a knowledge of trees, plants, and flowers, is called ?—Botany.

What can a bird do, that a tree cannot ?—Fly.

On which day were birds created ?—The fifth.

What did God create to give us light ?—The sun.

On which day was the sun created ?—The fourth.

What did God create on the fourth day beside the sun ?—The moon, stars, and planets.

Can you tell me one word for understanding the sun, moon, planets and stars ?—Astronomy.

What did God do on the sixth day ?—He made man.

What did God make man out of ?—Dust of the ground.

What did he call the first man ?—Adam.

Why did God call him Adam ?—Because he was taken from the earth.

What part of man was taken from the earth ?—His body.

Has man any other part beside a body ?—Yes, a soul.

What was the first woman made from ?—One of Adam's ribs.

What did Adam call the woman that God made from his rib ?—Eve.

Why did he call her Eve ?—Because she was to be the mother of all living.

Where did God put Adam and Eve to live ?—In the garden of Eden.

What were they to do there ?—To till it and dress it.

What were they to eat ?—The fruit of any of the trees in the garden, except of one.

What was that tree called ?—The tree of knowledge of good and evil.

What was to happen to them if they ate of that tree ?—They should die.

Who said so ?—God.

Did they obey God ?—No.

What did they do then ?—Eat of that fruit.

Who tempted them to disobey ?—Satan.

In what form or shape was Satan ?—A serpent's.

Who once lifted up a brazen serpent on a pole ?—Moses in the wilderness.

Who tempts little children to sin ?—Satan.

What does Satan tempt people to do ?—To break God's commandments.

What was the first commandment that ever was given ?—That Adam and Eve should not eat of the tree of knowledge of good and evil.

Were there any other commandments ever given ?—Yes, ten.

Who were these ten given to ?—Moses.

Can you tell me who gave a new commandment ?—Jesus Christ.

What was that ?—That we should love one another.

Who broke the first commandment ?—Adam and Eve.

What did they then become ?—Sinners.

When do children commit sin ?—When they break God's commandments.

What is the wages of sin ?—Death.

What brought death into the world ?—Sin.

Were Adam and Eve happy after they had sinned ?—No, unhappy.

How did they feel, when they had sinned ?—Ashamed.

What did they do that proved they were ignorant ?—Tried to hide from God

Why cannot we hide from God ?—Because the eyes of the Lord are in every place.

Did God leave Adam and Eve in their sins ?—No, he promised a Saviour.

What was that promise which God gave ?—That the seed of the woman should bruise the serpent's head.

Who was meant by the seed of the woman ?—Jesus Christ.

Who was meant by the serpent ?—Satan, the wicked one.

When did Jesus Christ bruise the serpent's head ?—When he died on the cross.

Did Jesus Christ ever commit sin ?—No, he was without spot, and blameless.

Then why did he die ?—He died, the just for the unjust, to bring us to God.

Then what must we do to be saved ?—Believe on the Lord Jesus Christ, and strive to be as blameless.

Has Jesus Christ power to save sinners ?—Yes, if they repent of their evil ways and turn unto God.

Did he ever do any thing to show that he had such power ?—Yes, he raised the dead, healed the sick, cleansed the lepers, cast out devils, made the deaf to hear, the dumb to speak, the blind to see, calmed the tempest, walked on the sea, fed thousands of people, and turned water into wine.

The following events which occur in the Book of Genesis, may be treated in like manner by the judicious Teacher.

Years from the Creation.	REMARKABLE EVENTS.	Yrs. before Christ.
128	Cain murders his brother Abel	3876
930	Adam dies	3074
987	Enoch translated to Heaven	3017
1656	The world destroyed by water	2348
1844	The confusion of tongues at Babel	2160
2083	Abraham called by God to leave his native country	1921

Years from the Creation.	Remarkable Events.	Years before Christ.
2106	Sodom and Gomorrah destroyed by fire and brimstone from heaven	1898
2132	Abraham commanded by God to sacrifice his son Isaac	1872
2144	Sarah's death	1860
2147	Isaac's marriage	1857
2182	Abraham's death	1822
2288	Isaac's death	1716
2275	Joseph sold by his brethren, and carried into Egypt	1729
2298	Jacob and all his family go to Joseph in Egypt	1706
2316	Jacob's death and burial	1688
2370	Joseph's death	1634

THE ORDER OF CREATION.

First day. Creation of the heaven and the earth, light, the distinction of day and night. Gen. i. 1—5.

Second Day. Creation of the firmament, and division of the upper and lower waters. Gen. i. 6.

Third Day. The earth is drained ; seas, lakes, &c. formed ; trees, plants, and vegetables produced. Gen. i. 9—13.

Fourth Day. The sun, moon, planets, and stars produced. Gen. i. 14—19.

Fifth Day. Fowls and fishes created. Gen. i. 20—23.

Sixth Day. Wild and tame beasts, insects, reptiles, and man. Gen. i. 24—31.

Seventh Day. A day of rest, hallowed, and set apart as such forever. Gen. ii. 2, 3.

The above Lesson is used as follows. Three Monitors are placed out ;—one Monitor says, First Day. Second Monitor answers, Creation of the heaven and the earth, light, and the distinction of day and night. The third Monitor repeats the text thereon, naming in what book, chapter, and verse, the same may be found, and thus they continue till the end of the seventh day.

The Teacher then taking up the Lesson, puts some such questions as follow.

T. When did God create the heaven ?—*C.* On the first day.

T. What did God create more on the first day ?—*C.* The earth.

T. When did God create the trees ?—*C.* On the third day.

T. What did God do on the fourth day ?—*C.* Made the sun, moon, planets, and stars.

T. What do trees grow on ?—*C.* The earth.

T. What did God make out of the earth, on the sixth day ?—*C.* Man.

T. What was the work of the second day ?—*C.* The creation of the firmament, and dividing the waters.

T. What swim and live in the water ?—*C.* The fish.

T. When were fish made ?—*C.* On the fifth day.

T. What was the first thing created with life ?—*C.* Trees.

T. What life have trees ?—*C.* Vegetable life.

T. What was the second thing created with life ?—

C. Fowls and fish.

T. What life have fowls and fish ?—*C.* Animal life.

T. On which day was the mineral kingdom created ?—

C. The first.

T. When was the vegetable kingdom created ?—*C.* On the third day.

T. When was the animal kingdom created ?—*C.* On the fifth and sixth day.

T. How many kingdoms are there in nature ?—*C.* Three.

T. Name them ?—*C.* Animal, vegetable, and mineral.

T. Who made all things ?—*C.* God.

T. Who gave life to all things ?—*C.* God.

T. Give me Scripture texts to prove this.—*C.* John i. 3. Acts xvii. 28.

Thus the intelligent Teacher may lead his little ones to a knowledge of the works of nature, and through them to a knowledge of nature's God.

Sing—

God first created heaven and earth,

With light to cheer the way ;

To day and night he then gave birth,

Which ended the first day.

The firmament God next creates,

Now decked in grand array ;

The waters too, he separates,

Then closed the second day.

He drain'd the earth, form'd rich display

Of herbs, and plants, and trees,

And clos'd his work on this third day,
By forming lakes and seas.

The fourth day saw the glorious sun
Commence his bright career ;
The moon, stars, planets, then begun
The midnight gloom to cheer.

The little birds with lively song,
This fifth day quickly sweep
The air, in journies short or long ;
Fish swim the mighty deep.

The sixth day, insects, reptiles too,
With beasts both wild and tame,
And man, in God's own image view—
Alas ! not now the same.

God then his six days' work review'd,
Pronounced them all the best,
And said, the seventh ever should
Remain a hallowed rest.

ATTRIBUTES OF DEITY.

All-seeing. The eyes of the Lord are in every place, beholding the evil and the good. (Prov. xv. 3.)

Omniscient. For the Lord is a God of knowledge, and by him actions are weighed. (1 Sam. ii. 3.)

Omnipresent. If I ascend up into heaven, thou art there ; if I make my bed in hell, behold thou art there ; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. (Psalm cxxxix. 8, 9.)

Omnipotent. Great is our Lord, and of great power ; his understanding is infinite. (Psalm cxlviii. 5.)

Just. All his ways are judgment ; a God of truth, and without iniquity ; just and right is he. (Deut. xxxii. 4.)

Merciful. The mercy of the Lord is from everlasting to everlasting. (Psalm ciii. 17.)

Wise. In him are hid all the treasures of wisdom and knowledge. (Coloss. ii. 3.)

Infinite. Canst thou by searching find out God ? Canst thou find out the Almighty to perfection ? (Job xi. 7.)

Eternal. From everlasting to everlasting thou art God. (Psalm xc. 2.)

Unchangeable. I am the Lord ; I change not. (Mal. iii. 6.)

Holy. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. (Rev. iv. 8.)

Long-suffering. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. (Exodus xxxiv. 6.)

True. The truth of the Lord endureth forever. (Psalm cxvii. 2.)

The general method of using this Lesson is, by calling out two children, one to give out the attribute, the other the text in proof ; or three children may be employed, one the attribute, another the text, and the third, where the text may be found. A wide range for conversation is here opened for the intelligent teacher.

Sing the following.

There is a God, who dwells on high,
Who form'd the earth, the air, the sky ;
Who made the sun to give us light,
The moon and stars to rule the night.

Girls. { What is this God who dwells on high,
 { Who form'd the earth, the air, and sky ?
God is a spirit ; therefore, we
Cannot this great Jehovah see :
He's seen in heaven, where angels dwell ;
To us he is invisible.

Girls. { Whence came this great and mighty Lord,
 { Who form'd creation by his word ?
From everlasting he has been,
And will through endless years remain ;
There never was a time when he
Was not Almighty Deity.

Girls. { And can this God, who dwells so high,
 { Our secret thoughts and actions spy ?
His piercing eye at once can scan
The thoughts and heart of every man ;
His eye, with keenest glance can trace
Throughout immensity of space.

Girls. { Where dwells this universal king,
 { Whose eyes behold each secret thing ?
 If to the heavens I ascend,
 Or in the lowly valley bend ;
 Or take my flight on liquid air ;
 This truth continues,—God is there !

Chorus.

Our God is holy, just and true,
 Omnipotent, omniscient too :
 For ever he is still the same ;
 Great be the glory of his name.

PARALLELS BETWEEN MOSES AND JESUS.

“ The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me, and unto him ye shall hearken.” Deut. xviii. 15. Acts iii. 22.

References.

- Moses* was saved when Pharaoh ordered the male children to be put to death. Exod. i. 16.
Jesus was saved when Herod ordered the children in Bethlehem to be put to death. Matt. ii. 16.
Moses refused the treasures of Egypt Heb. xi. 26.
Jesus refused the kingdoms of this world Matt. iv. 8.
Moses went up to God on Mount Sinai Exod. xix. 3.
Jesus went on the mount and was transfigured. Matt. xvii. 1.
Moses abode in the mount forty days and forty nights Exod. xxiv. 18.
Jesus was tempted in the wilderness forty days and forty nights Matt. iv. 2.
Moses' face shone when he was on the mount. Ex. xxxiv. 35.
Jesus' face shone on the Mount of Transfiguration Matt. xvii. 2.
Moses was the Mediator between God and the people Exod. xxiv. 8.
Jesus is the Mediator of the new covenant Heb. xii. 24.
Moses sent twelve spies to search the land of Canaan Numb. xiii.
Jesus sent twelve Apostles to preach the Gospel Matthew x.
Moses was rejected by the children of Israel . Numb. xiv. 4.

	References.
<i>Jesus</i> was rejected by the Jews	Luke xxiii. 18.
<i>Moses</i> prayed for his enemies	Numb. xiv. 13.
<i>Jesus</i> prayed for his murderers	Luke xxiii. 34.
<i>Moses</i> chose seventy elders	Numb. xi. 23.
<i>Jesus</i> chose seventy disciples	Luke x. 1.
<i>Moses</i> was a very meek man	Numb. xii. 3.
<i>Jesus</i> was meek and lowly of heart	Matt. xi. 29.
<i>Moses</i> was made a God to Pharaoh	Exod. vii. 1.
<i>Jesus</i> was made a God to his people	John x. 36.
<i>Moses</i> died on Mount Nebo	Deut. xxxiv. 1.
<i>Jesus</i> died on Mount Calvary	Luke xxiii. 33.
<i>Moses</i> blessed the children of Israel before he died	Deut. xxxiii. 1.
<i>Jesus</i> blessed his disciples before he ascend- ed into heaven	Luke xxiv. 50.
<i>Moses</i> having finished writing the Book of the Law, died	Deut. xxxi. 24.
<i>Jesus</i> said "It is finished," and died	John xix. 30.

See Note in page 16.

SOME OF THE MOUNTAINS MENTIONED IN THE SCRIPTURES.

Mount.	Remarkable Events.	References.
<i>Ararat.</i>	Noah's ark rested	Gen. viii. 4.
<i>Amalek.</i>	Abdon was buried ; he was a Judge in Israel	Judges xii. 15.
<i>Calvary.</i>	Jesus Christ was crucified	Luke xxiii. 33.
<i>Carmel.</i>	The Lord answered Elijah by fire.	1 Kings xviii. 20.
<i>Ebal.</i>	Joshua built an altar with stones	Joshua viii. 30.
<i>Engedi.</i>	David hid himself from Saul	1 Sam. xxiii. 29.
<i>Gaush.</i>	Joshua was buried	Josh. xxiv. 30.
<i>Gilboa.</i>	Saul and his sons were killed	1 Chron. x. 8.
<i>Gilead.</i>	Laban overtook Jacob	Gen. xxxi. 21, 23.
<i>Girizim.</i>	Jotham spake the parable of the trees.	Judg. ix. 7.
<i>Hermon.</i>	King Og reigned, who was a giant.	Josh. xii. 4, 5. Deut. iii. 11.
<i>Hor.</i>	Aaron died	Numb. xx. 28.
<i>Horeb.</i>	The Lord appeared to Moses in a bush of fire	Exod. iii. 1.
<i>Lebanon.</i>	Moses prayed to see Lebanon before he died	Deut. iii. 25.

Mount.	Remarkable Events.	References.
<i>Moriah.</i>	Solomon built the temple . . .	2 Chron. iii. 1.
<i>Nebo.</i>	Moses died, aged 120 years . . .	Deut. xxxiv. 1.
<i>Olives.</i>	Jesus ascended up to heaven . . .	Acts i. 12.
<i>Paran.</i>	God appeared in his glory to the Israelites	Deut. xxxiii. 2.
<i>Pisgah.</i>	Balak took Balaam to curse God's people	Numb. xxiii. 14.
<i>Seir.</i>	Esau dwelt here when he left his brother Jacob	Gen. xxxvi. 8.
<i>Sinai.</i>	God gave the Ten Commandments to Moses	Exod. xix. 18.
<i>Sion.</i>	Taken by Moses from Sihon, king of the Amorites.	Deut. iv. 48.
<i>Tabor.</i>	The armies of Barak and Sisera met.	Judges iv. 12.

This Lesson is generally given out by two or three Monitors, in the same manner as the Attributes of Deity. It should always be a rule with the Teacher to question the children on every Lesson or Hymn repeated, in order that its meaning may be made clear to their understandings.

SOME OF THE PRINCIPAL PROPHECIES RESPECTING JESUS CHRIST.

God's Promise to Adam and Eve.

And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel. Gen. iii. 15.

Balaam's Prophecy.

I shall see him, but not now ; I shall behold him, but not nigh ; there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth. Numb. xxiv. 17.

Moses's Prophecy.

The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken. Deut. xviii. 15.

David's Prophecy of Christ's words on the cross.

My God, my God, why hast thou forsaken me ! Ps. xxii. 1.

David's Prophecy of his Garments.

They part my garments among them, and cast lots upon my vesture. Psalm xxii. 18.

David's Prophecy of his Sufferings and Death.

They pierced my hands and my feet. Psalm xxii. 17.

David's Prophecy of Christ's Resurrection.

Thou shalt not leave my soul in hell, nor suffer thy Holy One to see corruption. Psalm xvi. 11.

David's Prophecy of Christ's Ascension.

Thou hast gone up on high, thou hast led captivity captive, and received gifts for men; yea, even for thy enemies, that the Lord might dwell among them. Psalm lxviii. 18.

Isaiah's Prophecy that Christ should be born of a Virgin.

Therefore, the Lord himself shall give you a sign; behold, a virgin shall conceive, and bare a son, and shall call his name Immanuel. Isaiah vii. 14.

Isaiah's Prophecy that Christ should work miracles.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb shall sing. Isa. xxxv. 5

Isaiah's Prophecy of Christ's Forerunner.

The voice of one crying in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. Isaiah xl. 3.

Isaiah's Prophecy of Christ's Patience under sufferings.

He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth. Isaiah liii. 7.

Daniel's Prophecy of the Time of Christ's coming.

Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Dan. ix. 24.

Micah's Prophecy of the Place of his Birth.

But thou, Bethlehem Ephratah, though thou be little among

the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been of old, from everlasting. Micah v. 2.

Hosea's Prophecy of Christ's Flight into Egypt.

When Israel was a child then I loved him, and called my son out of Egypt. Hosea xi. 1.

Zechariah's Prophecy of Christ's riding into Jerusalem.

Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem ; behold, thy king cometh unto thee ; he is just, and having salvation : lowly, and riding upon an ass, and upon a colt, the foal of an ass. Zech. ix. 9.

Zechariah's Prophecy of Christ's being sold.

And I said unto them, if ye think good, give me my price ; and if not, forbear ; so they weighed for my price thirty pieces of silver." Zech. xi. 12.

Zechariah's Prophecy of Christ being God and Man.

Awake, O sword, against my shepherd, against the man that is my fellow, saith the Lord of Hosts. Zech. xiii. 7.

Zechariah's Prophecy of the desertion of the Apostles.

Smite the shepherd, and the sheep shall be scattered.—Zech. xiii. 7.

Sing.

References.

The woman's seed shall surely tread, Though wounded, on the serpent's head.	}	Gen. iii 15.
In Abraham's, Isaac's, Jacob's seed, Shall all the earth be bless'd indeed.		Gen. xii. 3.
Judea's sceptre shall not cease, Till Shiloh come, the Prince of Peace.	}	Gen. xlix. 10.
His place of birth, his line, his tribe, The prophets carefully describe.		Micah v. 2.
Born of a virgin he should be, Immanuel, God with us, is he.	}	Isa. vii. 13, 14.
These records, in the hands of Jews, Prove the Messiah they refuse.		

The mode of using these Prophecies in our Infant Schools is,—first, by the Children themselves ; secondly, by the Teacher.

It is to be understood, that the children have partially acquired a knowledge of them by oral instruction.

1. A child, placed in the rostrum, calls aloud the name of some one of his schoolfellows, who rises ; he is then desired to repeat some particular prophecy, which having done, he sits down ; when the name of another child is called, &c. Sometimes, for a change, the children in turn may put the questions to the one in the rostrum.

2. The Teacher's method is to make one or more of them a gallery lesson or otherwise. We select the following for

Example.

T. Repeat David's prophecy of Christ's resurrection.

C. Thou shalt not leave my soul in hell, nor suffer thy Holy One to see corruption.—Psalm xvi. 11.

T. What am I to understand by—'Thou shalt not leave my soul in hell' ?

C. That Christ should not be left in the grave.

T. What is meant by 'seeing corruption' ?

C. For the body to rot in the grave, and turn to dust.

T. How did not Christ's body see corruption ?

C. Because it was raised from the dead.

T. How long did his body remain in the grave ?

C. Three days and three nights.

T. Will our bodies always remain in the grave ?

C. No ; Christ will raise them up at the last day.

T. Did any one see Jesus after his resurrection ?

C. Yes, several.

T. Who were they ?

C. 1. Mary Magdalene, who thought he was the gardener. John xx. 15.

2. The women, when he said, "All hail." Mark xxviii. 9.

3. Two disciples, as they were going to the village Emmaus. Luke xxiv. 31.

4. Simon Peter. Luke xxiv. 34.

5. The disciples, when Thomas was absent. Luke xxiv. 36.

6. The disciples, when Thomas was present. John xx. 26.

7. The disciples when they were fishing. John xxi. 4.

8. The disciples on a mountain in Galilee. Mat. xxviii. 16.

9. James, one of the disciples. 1 Cor. xv. 7.

10. The disciples when he ascended up to heaven. Luke xxiv. 51.

T. When did these several appearances take place ?

C. The first five were on Sunday, the day of his resurrec-

tion ; the sixth was on Sunday, the eighth day after his resurrection ; and the tenth was on the fortieth day after his resurrection.

T. How long was Jesus upon earth after his resurrection ?

C. Forty days.

T. Did he speak to any one whilst he was on the earth ?

C. Yes, to his disciples, with whom he ate and drank.

Acts x. 41.

This, it is presumed, will be found sufficient, so as to enable an inexperienced Teacher to take up any other prophecy, which he will find both delightful and profitable to his own soul.

Sing, Hymn II. (See the end.)

SCRIPTURE ALPHABETS.

Sing.

A is for Angel, that praises the Lord.
 B is for Bible, God's most holy word.
 C is for Church, where the righteous resort.
 D is for Devil, who wishes our hurt.
 E is for Eve, who is mother of all.
 F is for Felix, who trembled at Paul.
 G for Goliath, whom David brought low.
 H is for Heaven, where the faithful will go.
 I is for Isaac, the darling it seems.
 J is for Joseph, who told Pharaoh's dreams.
 K is for Korah, the rebel struck dead.
 L is for Lot, who from Sodom was led.
 M is for Moses, a great man of God.
 N is for Noah, preserved from the flood.
 O is for Og, a great Giant destroyed.
 P is for Peter, who Jesus denied.
 Q is for Quails, a sad curse in disguise.
 R is for Rahab, who hid the two spies.
 S is for Saviour, and Jesus is such.
 T is for Thomas, who doubted too much.
 U is for Uzzah, who died for his sin.
 V is for Vashti, the hard-fated Queen.
 W is for Whale, to Jonah a dread.
 X is a Cross, upon which Jesus bled!
 Y is for Yoke, 'tis the badge of a slave.
 Z for Zaccheus, whom Jesus did save.

Sing.

- A** stands for Adam, of mankind the first.
B stands for Balak, who would Israel curse.
C stands for Canaan, the Jews' promis'd rest.
D stands for David, whom God often blest.
E stands for Esau, his birth-right he sold.
F stands for Famine, once mighty, we're told.
G stands for Gallio, who car'd not for God.
H stands for Herod, who shed infants' blood.
I stands for Israel, good Jacob's new name.
J stands for Joseph, his son of great fame.
K stands for Korah, of Moses's line.
L stands for Laban, whom Jacob did find.
M stands for Moses, he Israel did guide.
N stands for Nebo, the mount where he died.
O stands for Olives, where Christ was oft found.
P stands for Pharaoh, who in the Red Sea was drown'd.
Q stands for Quails, on which Israel were fed.
R stands for Rachel, who mourn'd for her dead.
S stands for Samuel, a prophet from youth.
T stands for Thomas, who doubted the truth.
U for Uriah, who in battle did fall.
V stands for Viper, that fasten'd on Paul.
W for Wisdom, bestow'd on a King.
X stands for Christ, whose praises we'll sing.
Y stands for youngest, the prodigal son.
Z stands for Zimri, and now we have done.

The manner of using these Alphabets is, for a child to stand in the rostrum, having 26 squares of wood, on which are painted the letters of the alphabet, great and small. The child then holding up the square, on which the letters *A a* are drawn, calls aloud—"A stands for Angel, that praises the Lord;" which the children, looking at the letters, repeat after him. He then holds up *B b*, and so on throughout the whole 26 squares. Thus the children become familiarised with the letters, and at the same time their little minds are stored with Scripture truths; which, under the teaching of the Holy Spirit, may lead them "to a knowledge of Him, whom to know is life everlasting."

SINS RECORDED IN SCRIPTURE.

Sins.	Examples.	References.
Murder.	Cain.	Gen. iv.
Unbelief.	Lot's Wife.	Gen. xix.

Envy.	Joseph's Brethren.	Gen. xxxvii.
Ingratitude.	Chief Butler.	Gen. xl.
Hardness of heart.	Pharaoh.	Exod. ix.
Theft.	Achan.	Joshua vii.
Sabbath-breaking.	{ The man stoned by the congregation of Israel. }	Numb. xv.
Slander.	Shimei.	2 Sam. xvi.
Treason.	Ahithophel.	2 Sam. xv.
Swearing.	Shimei.	2 Sam. xvi.
Disobedience to Parents.	Absalom.	2 Sam. xviii.
Idolatry.	Jeroboam.	1 Kings xii.
Drunkenness.	Benhadad.	1 Kings xx.
Cruelty.	Jezebel.	1 Kings xxi.
Mocking.	{ Children destroyed by wild beasts. }	2 Kings ii.
Lying.	Gehazi.	2 Kings v.
Pride.	Nebuchadnezzar.	Daniel iii.
Impiety.	Belshazzar.	Daniel v.
Idleness.	Five Foolish Virgins.	Matt. xxv.
Self-Murder.	Judas.	Matt. xxvii.
False Security.	Rich Fool.	Luke xii.
Opposing the Gospel.	Elymas.	Acts xiii.
Delaying Repentance.	Felix.	Acts xxiv.
Worldly-Mindedness.	Demas.	2 Tim. iv.

GRACES RECORDED IN SCRIPTURE.

Grace.	Example.	Reference.
Faith.	Abraham.	Gen. xxii. 10.
Intercession.	Abraham.	Gen. xviii. 32.
Trustiness.	Joseph.	Gen. xxxix. 6.
Pious Meditation.	Isaac.	Gen. xxiv. 63.
Righteousness.	Noah.	Gen. vi. 5, 8, 9.
Meekness.	Moses.	Numb. xii. 3.
Generosity.	Moses.	Numb. xi. 29.
Prayer for others.	Moses.	Ex. xxxii. 31, 2.
Love of Parents.	Ruth.	Ruth i. 16, 17.
Wisdom.	Solomon.	2 Chr. i. 11, 12.
Gentleness under reproach.	Hannah.	1 Sam. i. 15, 16.
Uprightness.	Job.	Job i. 8.
Patience.	Job.	James v. xi.
Choosing the good part.	Mary.	Luke x. 42.

Love of Christ.	Disciples.	Acts v. 40.
Fear of God.	Cornelius.	Acts x. 1.
Almsgiving and Prayer.	Cornelius.	Acts x. 31.
Early Piety.	Timothy.	2 Tim. iii. 15.
Humility.	Paul.	Eph. iii. 18.
Godliness.	Nehemiah.	Neh. i. 11.
Praising God in Affliction.	Paul and Silas.	Acts xvi. 25.
Attention to Instruction.	Lydia.	Acts xvi. 14.
A forgiving Spirit.	Stephen.	Acts viii. 60.
Searching the Scriptures.	Bereans.	Acts xvii. 11.
Obedience to Parents.	The Rechabites.	Jer. xxxv. 18, 19

This Lesson is used by two or three Monitors ; one to name the sin, the other the agent, with the Scripture reference ; or a third Monitor may be used for the Scripture reference. The utility of such a Lesson as this must be obviously great. For example ; suppose a child to have been guilty of breaking the Sabbath, the Teacher has here a practical reference to the Word of God, the man who was stoned to death for gathering sticks on the Sabbath-day, &c.

Sing.

Almighty God, thy piercing eye
Strikes through the shades of night ;
And our most secret actions lie
All open to thy sight.

There's not a sin that we commit,
Nor wicked word we say,
But in thy dreadful book 'tis writ
Against the judgment day.

And must the crimes that I have done
Be read and published there ?
Be all exposed before the sun,
While men and angels hear ?

Lord, at thy feet asham'd I fall !
Upward I dare not look ;
Pardon my sins before I die,
And blot them from thy book.

Remember all the dying pains
That my Redeemer felt ;
And let his blood wash out my stains,
And answer for my guilt.

LESSON ON NUMBER SEVEN.

References.

1. God blessed the seventh day, and hallowed it. Gen. ii. 3.
2. Noah had seven days warning of the flood. Gen. vii. 4.
3. He was desired to take into the ark fowls of the air by sevens, and clean beasts by sevens. Gen. vii. 2.
4. The ark touched the ground on the seventh month. Gen. viii. 4.
5. In seven days a dove was sent out, and again in seven days after. Gen. viii. 10.
6. Joseph foretold seven years of plenty, and seven years of famine, by King Pharaoh's dreams of the seven ears of corn, and seven kine. Gen. xli. 25.
7. Nebuchadnezzar was seven years as a beast. Dan. iv. 16.
8. The fiery furnace was heated seven times hotter than usual, for Shadrach, Meshech, and Abednego. Dan. iii. 19.
9. Seven of Saul's sons were hanged, to stay a famine. 2 Sam. xxi. 9.
10. Job's friends sat with him seven days and seven nights, and offered seven bullocks and seven rams, as an atonement for their wickedness. Job xlii. 8.
11. Miriam was cleansed of her leprosy, by being shut up seven days. Numb. xii. 15.
12. Solomon was seven years building the temple, and feasted seven days at the dedication. 1 Kings vi. 38.
13. Naaman was cured of his leprosy after having dipped seven times in the river Jordan. 1 Kings v. 14.
14. The men of Jabesh Gilead fasted seven days, after having buried the bones of Saul and his three sons, under a tree in Jabesh. 1 Sam. xxxi. 13.
15. The walls of Jericho fell down, after having been encompassed seven days by Joshua, and seven priests, blowing seven trumpets of rams' horns. Josh. vi. 15-20.
16. Gehazi went down to the water-side seven times before he saw the small cloud, like a man's hand. 1 Kings xviii. 44.
17. Christ fed upwards of four thousand people on seven loaves, and a few small fishes. Mat. xv. 36.
18. Christ informs Peter, that he ought, not only to forgive his brother seven times, but until seventy times seven. Mat. xviii. 22.

CONTRASTS.

The Righteous and the Wicked.

Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings.Isaiah iii. 10.

Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given himIsaiah iii. 11.

Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about.Psalm xxxii. 10.

Whoso walketh uprightly, shall be saved; but he that is perverse in his ways shall fall. Prov.xxviii.18.

The path of the just is as a shining light; the way of the wicked is as darkness; they know not at what they stumble.Prov. iv. 18,19.

The righteous is delivered out of trouble, and the wicked cometh in his stead.Prov. xi. 8.

The curse of the Lord is in the house of the wicked, but he blesseth the habitation of the just.Prov. iii. 33.

The fear of the Lord prolongeth days, but the years of the wicked shall be shortened....Prov. x. 27.

The fear of the wicked, it shall come upon him, but the desire of the righteous shall be granted. Prov. x. 24.

The hope of the righteous shall be gladness, but the expectation of the wicked shall perish. Prov. x. 28.

The wicked is driven away in his wickedness, but the righteous hath hope in his death. Prov. xiv. 32.

The memory of the just is blessed, but the memory of the wicked shall rot.Prov. x. 7.

The wicked is snared by the transgression of his own lips, but the just shall come out of trouble.Prov. xii. 13.

God will not cast away a perfect man, neither will he help the evil doers.Job viii. 20.

Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.Daniel xii. 2.

The importance of such a Lesson as the above, must be obvious; but it will require the Teacher to be very careful in explaining some parts thereof

as well as the meaning of some words made use of. No better method of effecting this can be suggested by us, than that of holding a simple and familiar conversation with the children on some of the striking characters mentioned in the Bible, as Cain, Absalom, Achan, Abel, Isaac, Jacob, Joseph, &c.

The method of using the Lesson is, by calling out two children, each taking a character, the school generally repeating after them.

THE OFFICES OF ANGELS.

First—To God.

References.

They attend on God	I Kings xxii. 19.
They praise and magnify him	Rev. vii. 11.
They are his messengers	Luke i. 11.

Second—To Jesus Christ.

They foretold his conception	Luke i. 30, 31.
They declared his birth	Luke ii. 9—11.
They warned him of danger	Matt. ii. 13, 14.
They ministered to him in temptation	Mark i. 13.
They comforted him in his agony	Luke xvii. 43.
They opened his grave at his resurrection	Matt. xxviii. 2.
They witnessed his resurrection to others	Luke xxiv. 23.
They attended his ascension to heaven	Acts i. 10, 11.
They praise him in heaven	Rev. v. 11, 12.
They make known his will on earth	Rev. i. 1.
They will come with him to judgment	Mark viii. 38.
They will divide the wicked from the just.	Matt. xiii. 49, 50.

Third—To Man.

They guard the people of God	Psalms xxxiv. 7.
They help us against our enemies	Daniel vi. 22.
They carry the soul to heaven	Luke xvi. 22.

The people of God have—1. God's power ; 2. Christ's mediation ; 3. The Spirit's teaching ; and 4. The care of angels ; all engaged for their happiness in this world, and in that which is to come.

This Lesson is given out by two Monitors. One gives the offices, the other the Scripture references ; each of which in the hands of a judicious Teacher, will be found a ground work for many pleasing and profitable conversations.

Sing.

Immortal angels, bright and fair,
In countless armies shine ;
At his right hand, with golden harps,
They offer songs divine.

While he did condescend on earth
To suffer rude disdain,
They cast their honours at his feet,
And waited in his train.

Through all his travels here below
They did his steps attend ;
Oft gaz'd, and wonder'd where at last
This scene of love would end.

They saw his heart transfix'd with wounds,
His crimson sweat and gore ;
They saw him break the bonds of death,
Which none e'er brake before.

They brought his chariot from above,
To bear him to his throne ;
Clapt their triumphant wings, and cry'd,
"The glorious work is done."

WHO ARE BLESSED.

References.

- Blessed are they that mourn, for they shall
be comforted Matt. v. 4.
- Blessed are the meek, for they shall inherit
the earth Matt. v. 5.
- Blessed are they that do hunger and thirst
after righteousness, for they shall be filled Matt. v. 6.
- Blessed are the merciful, for they shall ob-
tain mercy Matt. v. 7.
- Blessed are the pure in heart, for they shall
see God Matt. v. 8.
- Blessed are the peace-makers, for they shall
be called the children of God Matt. v. 9.
- Blessed are they which are persecuted for
righteousness sake, for theirs is the kingdom of
heaven Matt. v. 10.

Blessed is the man that walketh not in the
counsel of the ungodly, nor standeth in the
way of sinners Psalm i. 1.

Blessed is he whose transgressions are for-
given Psalm xxxii. 1.

Blessed is the man whom thou choosest, O
God Psalm lxxv. 4.

Blessed is the man whom thou chastenest,
O God Psalm xciv. 12.

Blessed is the man that heareth me, watch-
ing daily at my gates Prov. viii. 34.

Blessed are they that hear the word of God,
and keep it Luke xi. 28.

Blessed are those servants, whom the Lord,
when he cometh, shall find watching Luke xii. 37.

Blessed is the man that endureth temptation. James i. 12.

Blessed are the dead which die in the Lord. Rev. xiv. 13.

Blessed and holy is he that hath part in the
first resurrection Rev. xx. 6.

Blessed are they that do his commandments. Rev. xxii. 14.

Blessed are they that put their trust in the
Lord Psalm ii. 12.

Blessed are they that dwell in thy house. .Psalm lxxxiv. 4.

Blessed are they who are called to the mar-
riage supper Rev. xix. 9.

Blessed is he that considereth the poor. .. Psalm xli. 1.

Blessed is he that cometh in the name of
the Lord Matt. xxi. 9.

Blessed is the man that maketh the Lord
his trust Psalm xl. 4.

For using, see Note on Order of Creation, Page 13.

Sing.

Woe to the souls that never pray,

Who never praise the Lord!

But those are blessed that him obey,

And love his holy word.

Woe to the careless sinner! woe!

That will not leave his sins;

Bless'd are the happy souls that go

Where pleasure never ends.

Woe to the harden'd in their sin,
 Who never mourn their crimes !
 Bless'd are the children that begin
 To serve the Lord betimes.

Woe be to those who feed their lust
 On folly, sin, and shame !
 Bless'd are the souls that truly trust
 Their all in Jesus' name.

SCRIPTURE HARMONY.

Precept. Make you a new heart, and a new spirit, for why will you die ? Ezek. xviii. 31.

Prayer. Create in me a clean heart, O God ;
 and renew a right spirit within me. Psalm li. 10.

Promise. A new heart also will I give you, and
 a new spirit will I put within you. . Ez. xxxvi. 26.

Precept. Turn ye, turn ye, from your evil ways ;
 for why will ye die ? Ez. xxxiii. 11.

Prayer. Turn thou me, and I shall be turned ;
 for thou art the Lord my God Jer. xxxi. 18.

Promise. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob Rom. xi. 26.

Precept. Cast away from you all your transgressions Ez. xviii. 31.

Prayer. Take away all iniquity Hosea xiv. 2.

Promise. Thine iniquity is taken away, and
 thy sin purged Isaiah vi. 7.

Precept. Wash ye, make you clean Isaiah i. 16.

Prayer. Wash me thoroughly from my iniquity,
 and cleanse me from my sin Psalm li. 2.

Promise. I will sprinkle clean water upon you,
 and ye shall be clean ; from all
 your filthiness, and from all your
 idols will I cleanse you Ez. xxxvi. 25.

Precept. Keep thy heart with all diligence . . Prov. iv. 23.

Prayer. O keep my soul, and deliver me Psalm xxv. 20.

Promise. I the Lord, do keep it ; lest any hurt
 it, I will keep it night and day Isaiah xxvii. 3.

Precept. Believe in the Lord your God2 Chro. xx. 20.

Prayer. Lord, I believe, help thou mine unbelief. Mark ix. 24.

Promise. They shall trust (or believe) in the
name of the LordZeph. iii. 12.

Precept. Keep my commandments and live. ..Prov. vii. 2.

Prayer. Deal bountifully with thy servant, that
I may live, and keep thy word ..Psalm cxix. 17

Promise. I will put my spirit within you, and
cause you to walk in my statutes ;
and ye shall keep my judgments,
and do themEzek. xxxvi. 27

This Lesson is given out by three Monitors—First Monitor, the *Precept*. Second Monitor, the *Prayer*. Third Monitor, the *Promise*. It may be considered one of the most useful Lessons introduced. Here is not only Jehovah's command, but the medium, prayer, by which we may derive assistance from him to fulfil that command, and the blessed promises of eternal life to such as obey. The faithful Teacher will so easily discover the application of such a Lesson, that we think it useless to enter further into it.

Sing.

How well thy blessed truths agree !
How wise and holy thy commands !
Thy promises, how firm they be !
How firm our hope and comfort stands !

Should all the forms that men devise,
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart.

NAMES GIVEN TO JESUS CHRIST.

Adam the Second.	Corner Stone.
Advocate.	Counsellor.
Author and Finisher of Faith.	Day Star.
Anointed.	Desire of Nations.
Beloved.	Door.
Bread of Life.	Emmanuel.
Bridegroom.	First and Last.
Captain.	Forerunner.
Chief among Ten Thousand.	Friend of Sinners.
Consolation.	God.

Head of the Church.
Horn of Salvation.
Husband.
Judge.
King.
Lamb.
Light.
Lion.
Mediator.
Messiah.
Morning Star.
Prince.
Prophet.
Ransom.
Redeemer.
Refiner.

Refuge.
Rock.
Rose.
Shepherd.
Shield.
Shiloh.
Son of God.
Son of Man.
Sun.
Truth.
Vine.
Way.
Well.
Wisdom.
Witness.

This Lesson is used by a Monitor from the Rostrum, the Children, as usual, repeating after him ; after which, some such questions as follows, may be put by the Teacher.

T. Who was the first man.—*C.* Adam.

T. Who was the second Adam ?—*C.* Jesus Christ.

T. What command did God give to Adam ?—*C.* That he should not eat of the fruit of the tree of knowledge.

T. What new command did Jesus Christ give to his disciples ?—*C.* That they should love one another.

T. Did Adam obey God ?—*C.* No, he disobeyed him.

T. Did Jesus Christ ever commit sin ?

C. No, he was without spot or wrinkle, or any such thing.

T. What did Adam bring into the world by sin ?

C. Death.

T. What did Jesus bring into the world ?

C. Glad tidings of great joy, &c.

And in this manner may any other name given to Christ be profitably conversed upon by the Teacher and Children.

• LINES ON THE LIFE OF CHRIST.

Jesus ! how bright his glories shine !
Hail, great Emmanuel, all divine !
One with the Father he appears,
And all his Father's glory wears ;

Yet he, to bring salvation down,
 Hath put our mortal nature on.
 A stable was his lodging made,
 And the rude manger was his bed ;
 Growing in life, he still was seen,
 Humble, laborious, poor, and mean.
 The Son of God, from year to year,
 Did as a carpenter appear.
 At length, when he to preach was sent,
 Through towns and villages he went,
 And travelled with unwearied zeal,
 God's will and nature to reveal.
 To prove the heavenly truths he taught,
 Unnumbered miracles were wrought.
 The blind beheld him,—and the ear
 That had been deaf, his voice could hear,—
 The lame, for joy, around him leap,—
 The dead awoken from their sleep,—
 Sickness obeys his healing hand,
 And devils flee at his command.
 Through all his life his doctrine shines,
 Drawn in the plainest, clearest lines ;
 And death at length he did sustain,
 Our pardon and our peace to gain,
 That sinners, who condemned stood,
 Might find salvation through his blood.
 All honour, then, ascribed be
 To him, who liv'd and died for me.

The preceding Lesson is used in the Rostrum, either by one or two Monitors ; after which the children should be questioned, or conversed with, on the subjects.

Sing.

Exalted to his Father's throne,
 At God's right hand he now sits down,
 To plead the merits of his blood,
 And rules for all his people's good.

PARABLES OF JESUS CHRIST.

The relapsed Demoniac	.....	Matt. xii. 43-45
Sower and the Seed	.....	„ xiii. 1-23
Tares and the Wheat	.....	„ xiii. 24-43
Springing Seed	.....	Mark iv. 26-29

Grain of Mustard Seed	.....	Matt. xiii. 31,32
Leaven	.....	„ „ 33-35
Hidden Treasure	.....	„ „ 44
Pearl of Great Price	.....	„ „ 45,46
Net cast into the Sea	.....	„ „ 47-53
Unmerciful Servant	.....	„ xviii. 21-35
Laborers in the Vineyard	.....	Matt. xx. 1-16
Wicked Husbandmen	.....	„ xxi. 33-46
Obedient and disobedient Sons	.....	„ „ 28-32
Wedding Garment	.....	„ xxii. 1-14
Ten Virgins	.....	„ xxv. 1-13
Good Samaritan	.....	Luke x. 30-38
Rich Fool	.....	„ xii. 16-21
Barren Fig Tree	.....	„ xiii. 6-9
Lost Sheep	.....	„ xv. 1-7
Lost Piece of Money	.....	„ „ 8-10
Prodigal Son	.....	„ „ 11-32
Unjust Steward	.....	„ xvi. 1-13
Rich Man and Lazarus	.....	„ xvi. 19-31
Unjust Judge	.....	„ xviii. 1-8
Publican and Pharisee	.....	Luke xviii. 9-14
Talents	.....	Matt. xxv. 14-30

In the general instruction of the School by this Lesson, one, two, three, or more children, may be called out, each one giving out the subject of the parable, and where it may be found in the New Testament; after which, the Teacher may sometimes take up any one, and question the children as to its meaning. We subjoin an example.

T. What is a parable? . . *C.* An instructive story.

T. Who spake the parables we have now been repeating?

C. Jesus Christ.

T. Why did Jesus Christ instruct his disciples by parables?

C. That they might the better understand the lesson he wished to teach them.

T. In the parable of the tares among the wheat,—who is meant by the man sowing the good seed? . . *C.* Jesus Christ.

T. What by the field? . . . *C.* The world.

T. What by the good seed? . . . *C.* Good people.

T. What by the tares? . . . *C.* Wicked people.

T. Who by the enemy? . . . *C.* Satan.

T. What by the harvest? . . . *C.* The end of the world.

T. Who are meant by the reapers? . . *C.* The angels of God.

T. On the whole, what may we learn from this parable ?

C. That, although God permits good and bad people to live together in this world, they will be separated in the next.

T. Who will separate them ? *C.* The angels of God.

T. What will be done with the wicked ?

C. Sent to everlasting misery.

T. What with the good ?

C. They will be received into heaven.

T. May you, and I, dear children, be made partakers of this blessedness.

Sing.

He spake of the Sower, who scatter'd the seed ;
 The Tares 'mong the wheat, which some wanted to weed ;
 The Leaven, conceal'd in three measures of meal ;
 The Treasure that one took and hid in a field ;
 The Unmerciful Man, whom his kind Lord forgave,
 On his poor fellow-servant no mercy would have ;
 Ten Virgins, of whom five were wise and awake ;
 The other five slumber'd, nor oil did they take ;
 The Master, who Talents to his servants did give ;
 The Prodigal Son, who in riot would live.
 The Rich Fool, that hoarded his wealth in great store,
 Would pull down his barns, and build up many more.
 A Samaritan, kindly, the poor man relieves,
 Who, in travelling to Jericho, fell among thieves.
 The Fig Tree, on which no fruit could be found,
 By mercy is spar'd another year round.
 The Lost Sheep recovered, that wandered astray,
 Causes greater rejoicing than many that stay.
 The Poor Man with sores, laid at Dives's gate,
 After death, was exalted o'er him who was great.
 Two Men that went down to the Temple to pray,
 The one, who was humble, came happy away.
 The Shepherd so good, kept his flock from alarms,
 Both the young and the tender he bore in his arms.

That Shepherd is Jesus ;—the lambs who are weak,
 Are we little children ;—then him let us seek.
 In his arms he will bear us to happier folds,
 Free from sin and from sorrow, while eternity rolls !

MIRACLES OF JESUS CHRIST.

References.

Raising the dead	Luke vii. viii. John xi.
Healing the sick	Mark iii. Luke iv. v. &c.
Cleansing the Lepers	Matt. viii. Luke xvii.
Casting out devils	Luke iv. Matt. viii. Luke viii.
Making the deaf to hear	Mark vii.
Making the dumb to speak	Matt. ix. xii.
Making the blind to see	Matt. ix. xx. John ix.
Walking on the sea	Matt. xiv. 22—33.
Calming the tempest	Matt. viii. 23—27.
Feeding five thousand, with five barley loaves, and two small fishes	John vi. 1—15.
Feeding four thousand, with seven barley loaves	Matt. xv. 32—39.
The tribute money	Matt. xvii. 24—27.
Escaping from the Jews, by making himself invisible	John viii. 59.
Cursing the barren fig-tree	Matt. xxi. 18—22.
Miraculous draught of fishes	Luke v. 1—11.
Turning water into wine	John ii. 1—11.

This Lesson is used in the same manner as the preceding one. The following is a specimen of our mode of applying it.

T. What is a miracle ? **C.** Something that man cannot perform without the power of God.

T. Who performed the miracles we have been speaking of ?

C. Jesus Christ.

T. Did ever any one, beside Jesus Christ, perform a miracle ? **C.** Yes.

T. Who ?

C. Moses, Joshua, Elijah, Elisha, and the apostles.

T. Who gave these persons the power to work miracles ?

C. God.

T. Why did Jesus Christ perform miracles ?

C. To show that he was the Son of God.

T. How did he perform them ?

C. By a word, or touch ; sometimes on persons who were near, and on others who were at a great distance.

T. What did he generally require of those upon whom he performed miracles ? **C.** Faith.

T. Are we able, in any way, to imitate Jesus Christ in his miracles ?

C. Yes ; by doing all the good that lies in our power.

T. Will Jesus Christ bless the endeavours of a little child in doing good to others ?

C. Yes ; for he hath declared, in St. Matthew, v. 7—Blessed are the merciful, for they shall obtain mercy.

This Lesson may be extended, by the Teacher's inquiring of the children the names of those persons who were raised from the dead, restored to sight, &c. and other circumstances connected with these events.

Sing.

He caused the deaf his voice to hear ;
 The dumb proclaim'd their Saviour near ;
 The blind rejoiced to have their sight,
 And the lame leap'd with great delight.
 Diseases at his bidding fled,
 And life revisited the dead.
 He bade the raging tempest flee ;
 He calmly walked upon the sea ;
 And wondering multitudes he fed
 With a few fish, and loaves of bread.
 By his own power he left that grave,
 To which he stoop'd, our souls to save ;
 And numerous witnesses record
 The resurrection of our Lord.

A DIALOGUE ON THE LIFE OF CHRIST.

Q. Good morning, John—pray how d'ye do ?
 I've wanted long to speak with you.

A. I thank you, James—I'm bless'd with health,
 And that is better far than wealth.

Q. I wish to ask some questions, John,
 Which lately I've thought much upon.

A. With pleasure, James, I'll answer you,
 As God enables me to do.

Q. Why was the Saviour born a child ?
 Why was he always meek and mild ?

A. That we, to his example bow'd,
 Might never angry be, nor proud.

- Q. Why did the Lord, while here below,
Obedience to his parents show ?
- A. That we, with all our little powers,
Might also be the same to ours.
- Q. What lesson learn we from the plan
Of Christ's compassion shown to man ?
- A. To do his will, to seek his face,
For pardoning love, and changing grace.
- Q. Why did he sweat great drops of blood,
And bear the awful wrath of God ?
- A. To save us from the pains of hell,
Where wicked souls in misery dwell.
- Q. Why did the precious Jesus bear
The scourge of thorns—the painful spear ?
- A. That, scourg'd and pierced, he might obtain
Freedom for us from endless pain.
- Q. Why was he lifted up on high,
There, on the cross, to groan and die ?
- A. He died, because the law was just ;
And had not he, the sinner must !
- Q. Why would the Lord resign his breath,
Himself a prisoner be to death ?
- A. That in his grave, our sins might lie,
And we might find it sweet to die.
- Q. The resurrection of the Lord—
What lesson does that theme afford ?
- A. That we should trust him in distress,
And rise, ourselves, to righteousness.
- Q. I thank you, John—but hark ! I hear
The school-bell ring—I'll haste for prayer.
- A. Yes—without that, 'tis vain to try
To seek for peace. Good bye—Good bye.

The method of using this Lesson must be obvious. Two little boys are called out—one to repeat the questions, and the other the answers. The Teacher, afterwards, should take it up, and by simple questions, endeavour to ascertain whether the children understand its meaning ; and elicit Scripture texts from them, on the most important parts. We then sing—

Sing.

Jesus, who lived above the sky,
Came down to be a man, and die !

And in the Bible we may see
How very kind he used to be.

He went about, he was so kind,
To cure poor people who were blind ;
And many who were sick and lame,
He pitied them, and did the same—

And more than that—He told them too
The things that God would have them do ;
And was so gentle, and so mild,
He would have listened to a child.

But such a cruel death he died !
He was hung up and crucified !
And those kind hands which did such good,
They nailed them to a cross of wood !

And so he died !—and this is why
He came to be a man and die :
The Bible says he came from heaven,
That we might have our sins forgiven.

Now God will pardon those who pray,
Who hate their sins, and turn away ;
But wicked folks, who do not care,
We know that such He cannot bear.

DOCTRINAL AGREEMENT BETWEEN JESUS CHRIST AND THE APOSTLES.

The Apostles call God—"The Father of our Lord Jesus Christ."

Jesus says, repeatedly, when speaking of God, "My Father."

The Apostles tell us, that "God spared not his own Son, but delivered him up for us all."

Jesus says, "God so loved the world, that he gave his only begotten Son," &c.

The Apostles say, that "Jesus is the Lord of glory."

Jesus prays, "O Father ! glorify thou me with thine own self, with the glory which I had with thee before the world was."

The Apostles call Jesus "the Lord from Heaven."

Jesus says, "I came down from Heaven."

The Apostles teach, that, "At the name of Jesus, every knee shall bow."

Jesus tells us, that "All men shall honour the Son, even as they honour the Father."

The Apostles call it "A faithful saying, and worthy of all acceptation, that Jesus came into the world to save sinners."

Jesus says, "The Son of man is come to seek and save that which was lost."

The Apostles say, "Christ loved us, and gave himself for us."

Jesus says, "I lay down my life for the sheep."

The Apostles say, "Christ hath obtained eternal redemption for us, and that he gave himself a ransom for all."

Jesus says, "The Son of man came to give his life a ransom for many."

The Apostles declare, that "The blood of Jesus Christ, the Son of God, cleanseth from all sin."

Jesus confirms it, saying, "My blood is shed for the remission of sins."

The Apostles affirm, "Neither is there salvation in any other; for there is no other name under heaven among men, whereby we must be saved."

Jesus says, "No one cometh to the Father, but by me."

The Apostles say, "We ought to believe that Jesus is the Christ, the Son of God."

Jesus testifies, "He that believeth in the Son of God, is not condemned."

The Apostles assert, "That the Son of God upholdeth all things by the word of his power."

Jesus declares, "All power is given unto me, in heaven and in earth."

The Apostles teach, "There shall be a resurrection of the dead, both of the just and unjust."

Jesus says, "The hour is coming, in which all that are in the graves shall hear the voice of the son of man, and come forth."

The Apostles say, "God hath appointed a day wherein he will judge the world in righteousness, by that man whom he hath ordained."

Jesus says, "The Father judgeth no one, but hath committed all judgment to the Son."

The Apostles say, "We can do all things through Christ who strengtheneth us."

Jesus said, "Without me ye can do nothing."

The Apostles say, "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living."

Jesus affirms, "All things are delivered unto me of my Father."

This Lesson is used after the same manner as the Parallels, by two Monitors—one repeating the Apostles' declaration, and the other that of our blessed Saviour. After which, the Teacher may hold some very profitable conversation, on sometimes one declaration, and at another time on another; and so on, till he has familiarised the minds and understandings of his little ones to these all-important truths, which, under the blessed teaching of the Holy Spirit, may make them wise unto salvation.

RELIGIOUS SECTS MENTIONED IN THE NEW TESTAMENT.

Epicureans. Persons whose whole happiness consisted in the pleasures of this life.

Galileans. Those who pretended it unlawful to obey heathen magistrates.

Herodians. Persons who shaped their religion according to the times, and extolled Herod.

Levites. Persons of the tribe of Levi, but not of Aaron's family.

Libertines. Free men of Rome, either Jews or Proselytes, who had a synagogue to themselves.

Nazarenes. Jews professing Christianity.

Nicolaitans. Disciples of Nicolas, who said that men might have many wives.

Pharisees. Persons who thought themselves truly righteous, and despised others.

Sadducees. Persons who denied the resurrection of the dead, angels, and spirits.

Samaritans. Professors, who were partly heathens and partly Jews.

Scribes. Persons who wrote and explained the Jewish Laws.

Stoics. Persons who pretended that all events happened by fatal necessity, or chance.

Zealots. Murderers, who, under pretence of the law, thought themselves at liberty to commit all manner of outrage.

It has been thought advisable to introduce the above Lesson for the better understanding some particular parts of Scripture, where such are not unfrequently introduced, both in our Lord's declarations, and those of the Apostles.

Again, it furnishes the Teacher a good opportunity, while speaking of such characters, to direct his words sometimes to one, and then to another, of his little flock, whose propensities and habits may tend, in some degree, to that which he is conversing upon.

We will however leave it to the option of the teacher, as of all the other Lessons, either to use or reject it.

GOOD SERVANTS MENTIONED IN SCRIPTURE.

<i>Eliczer</i> —In Abraham's House	Gen. xxiv. 2
<i>Jacob</i> —In Laban's House	Gen. xxx. 27
<i>Joseph</i> —In Potiphar's House	Gen. xxxix. 3
<i>Moses</i> —In God's House	Numb. xii. 7
<i>David</i> —In Saul's House	1 Sam. xxii. 14
<i>Obadiah</i> —In Ahab's House	1 Kings xviii. 3
<i>The Little Maid</i> —In Naaman's House .	2 Kings v. 3
<i>Nehemiah</i> —In the King of Persia's service.	Nehemiah ii.
<i>Daniel</i> —In Darius's House. . . .	Dan. vi. 4
<i>The Servant</i> —In the Centurion's House.	Luke vii. 2

This Lesson may be used after the manner of Note on page 19.

NAMES OF SATAN.

Abaddon	Rev. ix. 11.
Accuser of the Brethren	Rev. xii. 10.
Angel of the Bottomless Pit . . .	Rev. ix. 11.
Belial	2 Cor. vi. 15.
Beelzebub	Matt. xii. 24.
Devil	Matt. xiii. 39.
Enemy	" " "
Foul Spirit	Mark ix. 25.
Great Red Dragon	Rev. xii. 3.
God of this world	2 Cor. iv. 4.

Legion	Mark v. 9.
Lucifer	Isaiah xiv. 12.
Mammon	Matt. vi. 24.
Old Serpent	Rev. xii. 9.
Prince of the Power of the Air	Ephes. ii. 2.
Satan	
Serpent	Gen. iii. 1.
Tempter	Matt. iv. 3.
Unclean Spirit	Mark i. 27.

Used after the same manner as the Names referred to in Note, page 34.

SINS TO BE AVOIDED IN THOUGHT, WORD, AND ACTION.

THOUGHT.

Sins.	References to Scripture.
<i>Atheism</i> —The fool hath said in his heart, there is no God	Psal. xiv. 1
<i>Enmity</i> —The carnal mind is enmity against God.	Rom. viii. 7
<i>Hypocrisy</i> —The triumphing of the wicked is short, and the joy of the hypocrite but for a moment	Job xx. 5
<i>Infidelity</i> —An evil heart of unbelief	Heb. iii. 12
<i>Ingratitude</i> —Doth not God know it? and he will render to every man according to his works	Prov. xxiv. 12
<i>Pride.</i> { Be not proud	Jer. xiii. 15
{ I am against thee	Jer. l. 31

WORD.

<i>Flattery</i> .—He that rebuketh a man, afterward shall find more favour than he that flattereth with the tongue . . .	Prov. xxviii. 23
<i>Foolish Talking</i> .—Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks	Eph. v. 4.
<i>Lying</i> .—He that speaketh lies shall perish .	Prov. xix. 9
<i>Slandering</i> .—He that uttereth slander is a fool.	Prov. x. 18
<i>Swearing</i> .—But above all things, my brethren, swear not	James v. 12

ACTION.

- Cheating.**—The hope of the unjust perisheth Prov. xi. 7
Cruelty.—The tender mercies of the wicked
 are cruel Prov. xii. 10
Drunkenness.—Drunkards shall not inherit the
 kingdom of God 1 Cor. vi. 10
Gluttony.—For the drunkard and the glutton
 shall come to poverty Prov. xxiii. 21
Laziness.—Slothfulness casteth into a deep
 sleep ; and an idle soul shall suf-
 fer hunger Prov. xix. 15

For the manner of using this Lesson, see Note on page 16.

Sing.

Guard me, O God ! from every sin !
 Let *heart*, and *tongue*, and *life*, be clean :
 Fain would I learn to lay aside
Malice, and *stubbornness*, and *pride*,
Envy, and every *evil thought* ;
 Nor be my breast with *anger* hot.
 Each other *passion* wild and rude,
 I long to feel by grace subdued.
 When thus my *heart* is well prepared,
 My *tongue* I easily shall guard
 From every *oath* and *curse* profane,
 Nor take God's holy name in vain !
 My soul will every lie detest,
 And every base *indecent jest* ;
 The *drunkard's* cup—the *glutton's* feast—
 That sinks the man below the beast,—
 The *injurious* blow,—the *wanton* eye,—
 The loss of hours that quickly fly ;
 And that which leads to every crime,—
 BAD COMPANY, and WASTE OF TIME !

LESSON ON THE NUMBERS THREE AND FOUR.

Three Great Feasts of the Jews.

1. *The Passover.*..In remembrance of the Israelites coming out of Egypt.
2. *The Pentecost.*..In remembrance of the Law given on Mount Sinai.

3. *The Tabernacles.*..In remembrance of the Israelites dwelling in tents.

Three great Thrones mentioned in the Bible.

1. The Throne of Grace.
2. The Throne of Judgment.
3. The Throne of Glory.

Three Sects of the Jews.

1. Pharisees.
2. Scribes.
3. Sadducees.

Three remarkable Occurrences of the Sun.

1. It stood still at the command of Joshua.
2. It went back ten degrees at the desire of Hezekiah.
3. It was darkened three hours at the death of our Saviour.

Paul's Three best Wishes.

1. That he might be found *in* Christ.
2. That he might be *with* Christ.
3. That he might *magnify* (glorify) Christ.

Three things that cannot be.

1. No man can be exempt from Death.
2. The wicked cannot escape Punishment.
3. The Promises of God cannot fail.

Three Graces mentioned in Scripture.

1. Faith.
2. Hope.
3. Charity.

Three Arks mentioned in Scripture.

1. Noah's Ark, which was made of Gopher wood.
2. Moses's Ark, which was made of Bulrushes.
3. The Lord's Ark, which was made of Shittim wood.

Three Sons of Adam.

1. Cain, the eldest, who was a tiller of the ground.
2. Abel, who was a keeper of sheep.
3. Seth, whom God sent to comfort Adam and Eve, for the loss of Abel, whom Cain slew.

Four Evangelists.

1. Matthew.
2. Mark.
3. Luke.
4. John.

Four Jewish Watches of the Night.

1. From Six to Nine o'Clock.
2. From Nine to Twelve.
3. From Twelve to Three.
4. From Three to Six.

Four Things we ought to mind.

1. To bridle our tongues.
2. To curb our passions.
3. To be humble in the sight of God and man.
4. To deal honestly with all men.

Four things we ought not to be proud of.

1. Of *Health*, for God may soon smite us with sickness.
2. Of *Strength*, for a fall may make us lame.
3. Of *Wealth*, for riches take to themselves wings, and fly away.
4. Of *Honour*, for we may soon fall into contempt.

This Lesson is used by calling out two Monitors, who proceed as follows—
 First Monitor, "Three great feasts of the Jews." Second Monitor, 1. The Passover, in remembrance of the Israelites coming out of Egypt. 2. The Pentecost, in remembrance of the law being given on Mount Sinai. 3. Tabernacles, in remembrance of the Israelites dwelling in tents, &c.

This Lesson having been repeated in this manner throughout, it remains for the Teacher to apply it in some such way as follows.

T. Who were the Jews ?

C. The descendants of Abraham, and the chosen people of God.

T. To whom were the first promises made respecting them?

C. To Abraham, Isaac, and Jacob.

T. Are they called by any other name than Jews ?

C. Yes ; Hebrews.

T. Why were they called Hebrews ?—*C.* After Heber, a descendant of Shem, of whose line Abraham was.

T. Are they called by any other name ?

C. Yes ; Israelites.

T. Why were they called Israelites ?

C. After the new name given to Jacob ; "Thy name shall be no more called Jacob, but Israel; for as a prince hast thou power with God, and with men, and hast prevailed." Gen. 22.

T. Where did this take place ?—*C.* At the Ford Jabbok.

T. How came the Israelites in Egypt ?

C. They went with Jacob when Joseph was governor.

T. How long were they in Egypt ?—*C.* Nearly 430 years.

T. Were they kindly treated in Egypt ?

C. No; for after a time God gave the Egyptians another king, named Pharaoh, who knew not Joseph, and he made the Israelites his slaves.

T. What did he make them do ?——*C.* Make bricks.

T. Who did he set over them to make them work hard ?

C. Task-masters.

T. What were they ?

C. Men who told them how much work to do, and punished them with the whip, if they did not do it.

T. Why did this Pharaoh use them so cruelly ?

C. Because they increased to such a multitude, that he was afraid they would become masters of his country and people.

T. Did Pharaoh do any thing else to stop their multiplying so fast ?——*C.* Yes ; he wanted the women who nursed the little babies, to kill all the boys, and only take care of the girls.

T. Did they obey Pharaoh ?——*C.* No.

T. Why not ?——*C.* Because they feared God.

T. Who did God raise up to deliver the Israelites ?

C. Moses.

T. Who was Moses ?——*C.* The child of Jochabed, a Hebrew woman ; who, for fear of having him destroyed, placed him in an ark of bulrushes, beside the river Nile.

T. Who found him there ?——*C.* Pharaoh's daughter, who had him nursed (without knowing it) by his own mother, and afterwards brought him up as her own son.

T. Where did God speak to Moses ?——On mount Horeb.

T. Where was mount Horeb ?——*C.* In Midian.

T. What did God tell him to do ?

C. To take Aaron with him, and go to Pharaoh, and ask him to let the Israelites go out of Egypt.

T. Did Pharaoh let them go ?

C. No ; not till God sent ten plagues on the land.

T. Why did Pharaoh disobey God ?

C. Because he had a wicked heart.

T. What was the last plague that God sent ?

C. Slew all the first-born, or eldest children, of Egypt.

T. Did Pharaoh let them go then ?——*C.* Yes.

T. What became of Pharaoh after this ?

C. In attempting to follow and destroy them, and whilst crossing the Red sea, God drowned him and all his host.

T. What should this teach us ?

C. That God will never suffer the wicked to go unpunished.

Thus the Teacher may proceed with any part of the Lesson he may fix upon ; and in so doing convey a mine of scriptural knowledge to his little ones.

COUPLETS.

Every sinful thought,	Shall be to judgment brought.
Every wicked word,	Aloud in heaven is heard.
Every lie we tell,	Exposes us to hell.
Every act we do,	We must account for too.
Every hour we spend,	Comes nearer to our end.
Every moment gain'd,	Is so much good obtain'd.
Every passing breath,	Brings us the nearer death.
Every holy prayer,	For heaven doth more prepare.

Let two Monitors repeat this Lesson, and the children respond. Then enter into conversation on some part, and elicit the children's ideas on each subject; and where you find them deficient in comprehension, assist them by some striking anecdote or scriptural story, bearing on the point. Ask also for texts in confirmation, and aid them in this part; and may the Holy Spirit assist your endeavours, to impress it on their hearts, that it may take root, and bring forth fruit unto a holy life.

SCRIPTURE STORIES for INFANT SCHOOLS,

FROM THE

OLD AND NEW TESTAMENT.

Creation . . . Gen. i.	Moses Exod. ii.
Adam and Eve . . Gen. iii. 1	Burning bush . . . Exod. iii.
Cain and Abel . . Gen. iv. 2	Seven plagues sent upon Pharaoh. Exod. vii. to xiii.
The Flood . . . Gen. vii. 1	Red Sea Exod. xiv.
Noah and the Ark . . „ viii. 1	Bitter waters. . . Exod. xv. 23
Rainbow Gen. ix. 11	Manna sent. Exod. xvi. 15
Babel Gen. xi. 1	Ten Commandments. Ex. xx.
Hagar fleeing . . Gen. xvi. 6	Miriam's leprosy . . Num. xii.
Abram and Lot . . Gen. xiv.	Korah's rebellion . . Num. xvi.
Abraham praying for Sodom Gen. xviii.	Fiery serpents . . . Num. xxi.
Two cities burnt. Gen. xix. 24	Balaam's ass Num. xxii.
Hagar and child . Gen. xxi. 14	Balaam's death . . . Num. xxxi. 8
Isaac offered . . . Gen. xxii. 2	Fall of Jericho . . . Josh. vi.
Rebekah's kindness. xxiv. 17, 18	Achan's gold Josh. vii.
Jacob's deceit. . . Gen. xxvii. 2	Gideon and angel. Judges vi. 21
Jacob's ladder . . . xxviii. 11	Gideon's wool . . . Judges vi. 36
Jacob's prayer (Esau) . . xxxii.	Manoah's angel . . . Judges xiii.
Joseph and sick Jacob . . xlviii.	Samson's lion . . . Judges xiv.
Joseph and brethren . . xxxvii. 3	His blindness and death . . xvi.

Ruth's kindness . . . Ruth i.	Nobleman's son . . . John iv. 46
Her gleaning . . . Ruth ii.	Porch of Bethesda . . . „ v. 1
Her marriage . . . Ruth iv.	Lazarus raised . . . „ xi.
Eli and Samuel . . . 1 Sam. iii.	Christ's ascension . . . Acts i. 9
Hophni and Phinehas „ iv. 17	Lame man healed . . . „ iii. 2
David and Goliath . . . xvii.	Ananias and Sapphira „ v. 1
Jonathan and David . . . xx. 17	Stephen stoned . . . „ vii. 54
Abigail's kindness . . . xxv. 23	Dorcas raised . . . „ ix. 36
Saul's death . . . 1 Sam. xxxi. 3	Peter delivered . . . Acts xii. 6
Absalom's death. 2 Sam. xviii. 9	Herod slain . . . „ „ 20
Queen of Sheba . . . 1 Kings x. 1	Paul at Damascus . . . „ ix. 1
Abijah's death . . . 1 Kings xiv. 1	Philip and the eunuch. „ viii. 26
Elijah and ravens . . . xvii. 6	The storm . . . Acts xxvii.
Widow and cruse . . . xvii. 9	Eutychus sleeping . . . „ xx. 7
Widow and child . . . xvii. 17	Paul and viper . . . „ xxviii. 1
Elijah's sacrifice . . . xviii. 23	Jesus Rev. i. 13
Cake and earthquake . . . xix.	Leper healed - Luke v. 12
Elijah 2 Kings i.	Widow of Nain - „ vii. 11
His going to heaven „ ii. 1	Pharisee and Publican. xviii. 10
Naughty children . . . „ ii. 23	Blind man - Luke xviii. 35
Widow's oil . . . 2 Kings iv. 1	Wise and foolish virgins
Child's death . . . „ iv. 18	Matt. xxv. 1
Naaman and Gehazi „ v. 1	John beheaded Mark vi. 24
Athaliah „ xi. 1	Jesus walks on the sea. „ xiv. 22
Esther, in parts.	Jesus shining - - - „ ix. 2
Jonah and fish.	Blind Bartimeus - - „ x. 46
Jonah and tree.	Money changers cast out. xi. 15
Hezekiah's sickness. Isa. xxxviii.	Fig tree withered - „ xi. 12
Fiery furnace . . . Daniel iii.	Alabaster box - Mark xiv. 3
Belshazzar „ v.	Jesus blessing children „ x. 13
Lion's den „ vi.	Water turned to wine. John ii. 1
Jesus' birth Luke i.	Man with the palsy. Mark ii. 3
Jesus tempted . . . Matt. iv.	Withered hand - - „ iii. 1
Jesus in the storm . . „ xiv. 23	Man with legion - „ v. 2
Feeds four thousand „ xv. 32	House on the rock. Matt. vii. 24
His sufferings . . . „ xxvi. 7	Sower - - - - Luke viii. 5
His resurrection . . . „ xxviii.	Vine and branches. John xv. 1
Nobleman's daughter. Mark v. 22	Jesus praying for his
Widow's mite . . . „ xii. 41	murderers - Luke xxiii. 34
Peter's denial . . . „ xiv. 30	Jesus teaching us to
Ditto „ „ 66	love our enemies Matt. v. 44
Shepherds Luke ii. 8	Job's patience and prosperity. Job
Weeping penitent . . „ vii. 36	Net cast into the sea. Mat. xiii. 47
Good Samaritan . . . „ x. 30	Zaccheus - - - Luke xix.
Prodigal Son Luke xv.	Naboth's vineyard. 1 Kings xxi.
Rich man „ xvi. 19	Disobedient prophet „ xiii.

T A B L E S, MORAL SONGS, AND LESSONS.

ADDITION TABLE.

1 and 1 are 2. 2 and 1 are 3, &c. to 12.
 2 and 2 are 4. 4 and 2 are 6, &c. to 24.
 3 and 3 are 6. 6 and 3 are 9, &c. to 36.

Continued to 144.

SUBTRACTION TABLE.

1 from 12 leaves 11. 1 from 11 leaves 10, &c.
 2 from 24 leaves 22. 2 from 22 leaves 20, &c.
 3 from 36 leaves 33. 3 from 33 leaves 30, &c.

Continued throughout.

MULTIPLICATION TABLE.

Twice 2 are 4. Three times 2 are 6, &c. to 24.
 Twice 3 are 6. Three times 3 are 9, &c. to 36.
 Twice 4 are 8. Three times 4 are 12, &c. to 48.

Continued throughout.

DIVISION TABLE.

2 in 24, 12 times. 2 in 22, 11 times, &c.
 3 in 36, 12 times. 3 in 33, 11 times, &c.
 4 in 48, 12 times. 4 in 44, 11 times, &c.

Continued throughout.

FRACTIONS TABLE.

2 is $\frac{1}{12}$ of 24. 2 is $\frac{1}{11}$ of 22, &c.
 3 is $\frac{1}{12}$ of 36. 3 is $\frac{1}{11}$ of 33, &c.
 4 is $\frac{1}{12}$ of 48. 4 is $\frac{1}{11}$ of 44, &c.

Continued throughout.

CHAIN, OR COMBINATION TABLE.

2 and 2 are 4. 2 from 4 leaves 2. Twice 2 are 4.
2 in 4 are 2. 2 is the $\frac{1}{2}$ of 4.

2 and 3 are 5. 2 from 5 leaves 3. Twice 3 are 6.
2 in 6 are 3. 2 is the $\frac{1}{3}$ of 6.

2 and 4 are 6. 2 from 6 leaves 4. Twice 4 are 8.
2 in 8 are 4. 2 is the $\frac{1}{4}$ of 8, &c.

Continued to, 12 is the $\frac{1}{12}$ of 144.

These Tables are generally used as Rostrum Lessons ; but the most effectual and striking plan is to have out several children round the room, each one giving out, in turn, and the school, generally, repeating after them. Another method is, to have out one or more Monitors, to question the school, viz.—

M. Twice two. *C.* Four. *M.* Three times 2? *C.* Six. Again,—*M.* Two and 2. *C.* Four. *M.* Two from 4? *C.* Two. *M.* Twice two? *C.* Four. *M.* Twos in 4? *C.* Twice. *M.* Two is what part of 4? *C.* The half.

Till the children are tolerably perfect, however, this must be done by the Teacher himself ; and indeed, when the children are quite perfect, occasionally.

These plans not only apply to the foregoing Tables, but also to those that follow.

PENCE TABLE.

Twenty pence are one and eight pence,
Some men toil all day to earn ;
Thirty pence are two and six pence ;
Pray remember what you learn.

Forty pence are three and four-pence
Just the sixth part of a pound ;
Fifty pence are four and two-pence,
Seldom with the idle found.

Sixty pence are just five shillings,
Four such sums one pound will make ;
Seventy pence are five and ten pence ;
Counting right prevents mistake.

Eighty pence are six and eight pence,
Thrice this sum will make a pound ;
Ninety pence are seven and sixpence,
Five quarter-dollars this is found.

Hundred pence are eight and four-pence ;
 Children this in mind should bear,
 And, by learning well, endeavour
 To repay their Teacher's care.

MONEY TABLE.

Ten mills make one cent.
 Ten cents make a dime.
 Ten dimes a silver dollar make.
 One hundred cents is just the same.
 Ten dollars one gold eagle makes.
 Twenty-five cents is a quarter of a dollar.
 Fifty cents is half a dollar.

TROY WEIGHT.

24 Grains make 1 Pennyweight—dwt.
 20 Dwts 1 Ounce—oz.
 12 Ounces 1 Pound—lb.

In Verse.

Fine gold is dug out of the ground ;
 But in some rivers it is found :
 The mine is deep and dark below :
 The men are miners called, we know.

GOLD is a yellow, heavy metal,
 But 'tis neither hard nor brittle,
 For when 'tis hammer'd, it will spread
 Out, something like a piece of lead.

The gold-beater will take, we're told,
 An ounce of pure and solid gold ;
 This he would hammer out as wide
 As our school-room, and yard beside.

The wire-drawer, too, we're told,
 Will take a little piece of gold,
 Which he will draw out to a thread,
 Fine as the hair upon your head.

The coiner, too, with gold doth make
 Eagles, which we give and take.

The jeweller, also, we are told,
Makes rings, and chains, and seals, of gold.

When scales are true, and beams are straight,
Twenty-four grains make one pennyweight ;
Twenty pennyweights one ounce we see,
Twelve ounces just one pound will be.

AVOIRDUPOIS WEIGHT.

16 Drams	make 1 Ounce.
16 Ounces	.... 1 Pound.
28 Pounds	.... 1 Quarter of a gross hundred.
4 Quarters	.... 1 Gross Hundred—Cwt.
20 Cwt.	.... 1 Ton.

In Verse.

When mother sends for any thing,
I must not play nor stop ;
So now I'll tell how things are sold,
At every grocer's shop.

First, sixteen drams will make an ounce
Of cocoa, or coffee ;
And sixteen ounces make a pound
Of sugar, or of tea.

Twenty-eight pounds one quarter make
Of soap to wash with ease ;
And quarters four, one hundred weight
Of butter, or of cheese.

And twenty hundred make a ton,
According to this rule,
Of any thing with waste or dross ;
And this we're taught at school.

APOTHECARIES' WEIGHT.

20 Grains	make 1 Scruple.
3 Scruples	.... 1 Drachm.
8 Drachms	.... 1 Ounce.
12 Ounces	.... 1 Pound.

In Verse.

Twenty grains make a scruple, some scruple to take,
Though at times it is needful for our health's sake ;

Three scruples one drachm, eight drachms are one ounce,
Twelve ounces one pound, for the pestle to pounce.

By this rule is all medicine compounded and sold,
By Avoirdupois Weight 'tis bought, we are told ;
But the best of all physic that I could advise,
Is temperate living, and good exercise.

WOOL WEIGHT.

7 Pounds	make	1 Clove.
14 Pounds	....	1 Stone.
28 Pounds	....	1 Todd.
$6\frac{1}{2}$ Todd	....	1 Wey.
2 Weys	....	1 Sack.
12 Sacks	....	1 Last.

In Verse.

Sheep's wool is always sold by weight,
Of which I'll now the terms relate ;—
Seven pounds net one clove will take,
And fourteen pounds one stone will make.

Twenty-eight pounds one todd, we say ;
Six todts and a half will make a wey ;
Two weys one sack, which fills it full ;
Twelve sacks one last of English wool.

CLOTH MEASURE.

$2\frac{1}{4}$ Inches	make	1 Nail.
4 Nails	..	1 Quarter of a yard.
3 Quarters	..	1 Flemish Ell.
4 Quarters	..	1 Yard.
5 Quarters	..	1 English Ell.
6 Quarters	..	1 French Ell.

In Verse.

Sheep's wool is wash'd, and comb'd, with hand,
And after, spun with wheel and band ;
And then with shuttle, loom, and care,
Wove into cloth for men to wear.

The cloth is taken to be dy'd,
Where it is wash'd, and soak'd, and dry'd ;
And then 'tis press'd—and I am told,
'Tis by this rule all cloth is sold.

Two inches and a quarter take,
Which just an English nail will make ;
Four nails one quarter make, we know,
Which girls can cut, turn down and sew.

Four quarters will, if new or old,
Make just one yard, for so 'tis sold ;
Three quarters make one Flemish ell,
For thus the Flemings buy and sell.

Five quarters always make an ell
In England, which is known full well ;
But when the French do buy or sell,
They give six quarters to an ell.

LONG MEASURE.

3	Barleycorns	make	1	Inch.
12	Inches	..	1	Foot.
3	Feet	..	1	Yard.
6	Feet	..	1	Fathom.
5 $\frac{1}{2}$	Yards	..	1	Pole.
40	Poles	..	1	Furlong.
8	Furlongs	..	1	Mile.
3	Miles	..	1	League.
60	Miles	..	1	Degree.

In Verse.

Three barleycorns of moderate length,
Will make an inch, I'm taught at school ;
And twelve such inches make a foot,
As measured by the tape or rule.

Three feet make just one yard in length,
Whether of iron, cloth, or wood ;
Five yards and a half will make a pole ;
Six feet will make a fathom good.

Now forty poles one furlong make ;
And eight such furlongs make a mile,

Whether along the street or road,
Or whether over gate or stile.

Three miles one league, our sailors say,
And sixty miles are one degree ;
But I'm more happy here at school,
Than wandering over land or sea.

And while we're here, let's strive to learn
All that is right and good to know ;
Nor ever wander from our home,
Unless we're bidden so to do.

WINE MEASURE.

2 Pints	..... make	.....	1 Quart.
4 Quarts	.....		1 Gallon.
10 Gallons	.....		1 Anker.
18 Gallons	.....		1 Runlet.
63 Gallons	.....		1 Hogshead
2 Hogsheads	.....		1 Pipe.
2 Pipes	.....		1 Tun.

In Verse.

Two pints will make a quart
Of brandy, wine, or gin ;
Four quarts will make a gallon full ;
To drink too much is sin.

Ten gallons will an anker fill,
A runlet takes eight more ;
A hogshead sixty-three requires,
From Portugal brought o'er.

Two hogsheads then will fill a pipe ;
A little does us good ;
But those who practise drinking much,
Are often pinch'd for food.

ALE AND BEER MEASURE.

2 Pints	..... make	.....	1 Quart.
4 Quarts	.....		1 Gallon.
9 Gallons	.....		1 Firkin.
4 Firkins	.....		1 Barrel.
1½ Barrel	.....		1 Hogshead.
3 Barrels	.....		1 Butt.

In Verse.

Two pints will make one quart of beer,
 And that for six cents now is sold ;
 Four quarts one gallon, which does cost
 Just five and twenty we are told.

Nine gallons too a firkin make ;
 The price nine quarter dollars be ;
 Two firkins make one kilderkin,
 And costs us twice as much, you see.

Two kilderkins one barrel fill,
 Which costs eight dollars every cent ;
 And barrels three will make a butt,
 And dollars twenty-four 's the price.

DRY MEASURE.

2 Pints	.....	make	.....	1 Quart.
2 Quarts	.....			1 Pottle.
2 Pottles	.....			1 Gallon.
2 Gallons	.....			1 Peck.
4 Pecks	.....			1 Bushel.
8 Bushels	.....			1 Quarter.
5 Quarters	.....			1 Wey.
2 Weys	.....			1 Last.

In Verse.

Two pints, we are told, make one quart of seed,
 By cornchandlers sold, our birds for to feed ;
 Two quarts of fine peas make one pottle, we cry,
 Our pigs will eat these, as they stand in the sty.

Two pottles do make one gallon, we see,
 Of meal for a cake, quite hot for our tea ;
 Two gallons of corn make one peck, my young friends,
 To give, night and morn, to our cocks and our hens.

Four pecks make a bushel, we very well know,
 Of beans, which by farmers are planted to grow ;
 Eight bushels one quarter of fine flour from wheat,
 Mix'd with salt, yeast, and water, makes good bread to eat.

Five quarters one wey, of good oats, nice and sweet,
 With grass and fresh hay, which our horses will eat ;

Two weys make a last, of all corn that is dry ;
The price you must ask, when you want to buy.

How great is the sin, when we use a false weight !
Our scales should be true, the beam also straight ;
Our dealings be just, and the measures all true,
Be upright to all, as you'd have them to you.

COAL MEASURE.

4 Pecks	.....	make	....	1 Bushel.
3 Bushels	.....			1 Sack.
12 Sacks	.....			1 Chaldron.
21 Chaldron	.....			1 Score.

In Verse.

Four pecks make a bushel of coke or of coal,
And three bushels a sack, in England is sold ;
Twelve sacks make a chaldron, and what is still more,
That twenty-one chaldron are reckon'd a score.

TIME.

60 Seconds	.....	make	..	1 Minute.
60 Minutes	.....			1 Hour.
24 Hours	.....			1 Day.
7 Days	.....			1 Week.
4 Weeks	.....			1 Month.
12 Months	.....			1 Calendar Year.
13 Months, 1 Day, 6 Hours	....			1 Julian Year.
100 Years	.....			1 Century.
52 Weeks, or 365 Days, 1 Year.				

In Verse.

Sixty seconds make a minute,
Swift our time doth fly away ;
Sixty minutes make an hour,
Let's improve it while we may.

Twenty-four hours make a day,
And in this our earth turns round ;
Seven days is just one week,
When the sabbath bells do sound.

Lunar months have each four weeks,
 Time, how quickly does it run !
 Thirteen such will make a year,
 While we move around the sun.

THE CALENDAR MONTHS,

January hath	.....	31	Days.
February	.....	28	{ And once in 4 years, 29 Days.
March	.....	31	
April	.....	30	Days
May	.....	31	
June	.....	30	
July	.....	31	
August	.....	31	
September	.....	30	
October	.....	31	
November	.....	30	
December	.....	31	

365 in the year.

Sing.

April, June, and September, have each thirty days,
 And so hath November, the Almanack says ;
 The rest, except February, have each thirty one ;
 But that, for its share, hath twenty-eight days alone ;
 Except when 'tis leap year, which comes once in four ;
 To make up for lost time, it hath a day more.

January, when cold winds do blow ;
February brings us frost and snow ;
March is when young lambs do play ;
April brings us flowers so gay ;
May, the time when trees are green ;
June is when new hay is seen ;
July days are very warm ;
August brings the thunder storm ;
September, harvest fields are clear ;
October's when they brew malt beer ;
November's rainy days are here ;
December ends the varied year.

MULTIPLICATION TABLE IN VERSE.

(Church Bells.)

Three three's are nine, three fours are twelve,
 Three fives are fifteen sure ;
 And three times six are just eighteen,
 Which wants two of a score.

And three times seven are twenty-one,
 Three eights are twenty four ;
 And three times nine are twenty-seven,
 Indeed it is no more.

Four fours are sixteen pretty deer,
 'That feed in Greenwich park ;
 And four times five are twenty lads,
 Who rise up with the lark.

And four times six are twenty-four
 Young lambs, that skip and play ;
 And four times seven are twenty-eight
 Fine horses, fed with hay.

But four times eight are thirty-two ;
 Four nines are thirty-six ;
 And five times five are twenty-five,
 Who leave off naughty tricks.

And five times six are thirty boys,
 Who lose no time in play ;
 And five times seven are thirty-five
 Old farmers drest in grey.

Well, five times eight are forty girls,
 With frocks so neat and clean ;
 And five times nine are forty-five
 Young Scots from Aberdeen.

Now six times six are thirty-six
 Light horsemen, all in blue ;
 Sure, all will own, that six times seven
 Will make but forty-two.

And six times eight are forty-eight,
 We here are safe from harm ;
 And six times nine are fifty-four,
 What's useful too we learn.

Now seven times seven are forty-nine

Young sailors, bold and true ;

And seven times eight are fifty-six

Belonging to the crew.

Then seven times nine are sixty-three,

According to this rule ;

And eight times eight are sixty-four

Good boys and girls at school.

And eight times nine are seventy-two,

That will not stay away ;

Then nine times nine are eighty-one,

And now we'll go to play.

INFANT'S TABLE.

Twice	1 are 2,	Tie up your shoe.
	2 are 4,	Pannels in a door.
	3 are 6,	Monkeys playing tricks.
	4 are 8,	Never come too late.
	5 are 10,	Chickens with the hen.
	6 are 12,	Spades are us'd to delve.
	7 are 14,	Little colts all snorting.
	8 are 16,	Mother's pudding mixing.
	9 are 18,	Boys on ice are skaiting.
	10 are 20,	Pockets almost empty.
	11 are 22,	Cobblers stitching each a shoe.
	12 are 24,	Dirty children on the floor.

Three times	3 are 9,	Hops grow on a vine.
	4 are 12,	To dig is call'd to delve.
	5 are 15,	Betty's cinder sifting.
	6 are 18,	Mothers all are waiting.
	7 are 21,	School boys have a bit of fun.
	8 are 24,	Always mind to shut the door.
	9 are 27,	Never take what is not given.
	10 are 30,	Hands and faces dirty.
	11 are 33,	Pretty birds upon a tree.
	12 are 36,	Building nests with moss and sticks.

Four times	4 are 16,	Our old cat's a vixen.
	5 are 20,	Children here are plenty.
	6 are 24,	Dirty hands will soon be sore.
	7 are 28,	Writing nicely on the slate.

Four times	8 are 32,	Doing what they ought to do.
	9 are 36,	Horses often give hard kicks.
	10 are 40,	Children often naughty.
	11 are 44,	Sailors watching on the shore.
	12 are 48,	Never swing upon the gate.
Five times	5 are 25,	Nice fresh herrings all alive.
	6 are 30,	Children, be not dirty.
	7 are 35,	Bees together in a hive.
	8 are 40,	Marbles that I bought ye.
	9 are 45,	Men for pearls will often dive.
	10 are 50,	Active boys are thrifty.
	11 are 55,	Those who're idle never thrive.
Six times	12 are 60,	Some pudding please come mix me.
	6 are 36,	Never fight with canes or sticks.
	7 are 48,	When Teacher's talking, always wait
	8 are 42,	Farriers make the horse's shoe.
	9 are 54,	The male of hogs is call'd a Boar.
	10 are 60,	Our dog's so kind he licks me.
	11 are 66,	Horses eat their hay from ricks.
	12 are 72,	I think that's all—I think so too.

This Lesson will be found a pleasing change for the younger children, and for whom it is principally intended.

STOPS.

In reading, stops are partly to prevent
 Confusion in the sense,—and with intent
 To give the reader breathing time; they are
 In number, four.—The first, a Comma, where
 You should be silent while the number *one*
 May be distinctly said—and then go on.
 The next, a Semicolon is—there you
 Should rest, while you may slowly speak *one, two*.
 The third is call'd a Colon,—which should be
 A pause, while you may fairly reckon *three*.
 The fourth a period is,—where you should rest,
 Until *one, two, three, four*, can be express'd.
 There are, besides, a Note of Admiration,
 And, when a question's ask'd, of Interrogation,
 Where you should stop as at a period—but see
 That, at the last, the voice should raised be.

Comma [,] Semicolon [;] Colon [:] Period [.]
 Note of Admiration [!] Note of Interrogation [?]

ENGLISH GRAMMAR.

PART I.

English Grammar doth us teach,
 That it has nine parts of speech ;—
 Article, Adjective, and Noun,
 Verb, Conjunction, and Pronoun,
 With Preposition, and Adverb,
 And Interjection, as I've heard.
 The Letters are just twenty-six,
 These form all words when rightly mix'd.
 The Vowels are, a, e, o, i,
 With u, and sometimes w and y.
 Without the little vowel's aid,
 No word or syllable is made ;
 But Consonants the rest we call,
 And so of these we've mention'd all.

PART II.

- 1 Three little words we often see,
 Are Articles—*a, an, and the.*
- 2 A Noun's the name of any thing—
 As *School, or Garden, Hoop, or Swing.*
- 3 Adjectives tell the kind of noun—
 As, *great, small, pretty, white, or brown.*
- 4 Instead of nouns, the Pronouns stand—
 John's head, *his* face, *my* arm, *your* hand.
- 5 Verbs tell of something being done—
 To *read, write, count, sing, jump, or run.*
- 6 How things are done, the Adverbs tell—
 As *slowly, quickly, ill, or well.*
- 7 Conjunctions join the nouns together—
 As, men *and* children, wind *or* weather.
- 8 A Preposition stands before
 A Noun—as, *in* or *through* a door.
- 9 The Interjection shows surprise—
 As, *oh!* how pretty—*ah!* how wise.
 The whole are call'd Nine Parts of Speech,
 Which reading, writing, speaking teach.

To the last Lesson, and two or three which follow, the authors are fully aware, that some will object ; but they wish it to be considered, that one great

object in the Infant system is, to lead the children to think, and form ideas for themselves ; and in what part of science adapted to the infant mind, can there be a more simple, yet ample field for such an exercise ? Again, many of the terms used in the Tables of Weights and Measures, are not common in this country. It was thought best to insert them ; as a knowledge of them can do no harm.

GEOGRAPHY.

The Earth, on which we all now live,
Is call'd a Globe—its shape I'll give ;
If in your pocket you've a ball,
You have its shape ;—but that's not all ;
For land and water it contains,
And, presently, I'll give their names.
The quarters are call'd Africa,
Europe, Asia, and America.
These contain Straits, Oceans, Seas,
Continents, Promontories,
Islands, Rivers, Gulfs, or Bays,
Isthmuses, Peninsulas.
Each divides or separates
Nations, Kingdoms, Cities, States,
Mountains, Forests, Hills, and Dales,
Dreary Deserts, Rocks, and Vales.

Sing.

In forests, deserts, hills and plains,
Where feet have never trod,
There, still in mighty power, he reigns,
An ever-present God.

ASTRONOMY.

Of Astronomy we now treat,
And what occasions cold and heat.
First, then, the centre is the Sun,
And this, each day, its course doth run :
The source of heat, and life, and light ;
He rules by day—the Moon by night.
The Earth moves round the Sun each year,
Causing the Seasons to appear ;

And on its axis turns each day,
 Hence follows night in dark array.
 Beside these two, we have fix'd Stars,
 Call'd Venus, Jupiter, and Mars;
 With many others, that are nam'd
 Planets—all for brightness fam'd.
 Others there are, that we may see,
 Whene'er from clouds the sky is free;
 All teaching us that Name divine,
 By whose Almighty power they shine!
 But suns and stars will pass away—
 Immortal spirits ne'er decay!

THE TWELVE SIGNS OF THE ZODIAC.

The *Ram*, the *Bull*, the heavenly *Twins*,
 And next the *Crab*, the *Lion*'s shines,
 The *Virgin* and the *Scales*;
 The *Scorpion*, *Archer*, and the *Goat*,
 The *Man that holds the Waterpot*,
 And *Fish* with glittering tails.

Sing.

O Lord, our God! how wond'rous great
 Is thine exalted name!
 The glories of thy heavenly state
 Let infant tongues proclaim.
 When we behold the sun on high,
 The moon that rules the night,
 Planets, and stars, that deck the sky,
 Those moving worlds of light;
 Lord! what are we, a sinful race,
 Who dwell so far below,
 That thou should'st visit us with grace,
 And love poor children so?
 That thine eternal Son should bear
 To take a mortal form,
 Made lower than the angels are,
 To save a dying worm?
 Let Him be crown'd with majesty!
 Who bow'd his head to death;
 And children sound his honours high,
 With all things that have breath.

GEOMETRY.

[Tune—*Here's a health, &c.*]

Horizontal, Perpendicular.

Horizontal, Perpendicular.

Oblique, Oblique, Semicircle.

Oblique, Oblique, Semicircle.

Parallel, Parallel, Parallel lines.

Parallel, Parallel, Parallel lines.

Contraction, is to be drawn up.

Expansion, is to be spread out.

Height, Depth, Length, Breadth, Perpendicular.

Height, Depth, Length, Breadth, Perpendicular.

Perpendicular, stand upright.

Perpendicular, stand erect.

This lesson is generally used as an amusement to the children ; but it is surely wise to blend instruction with it, and we would therefore recommend, that they be made acquainted with the terms used, by showing them as well something which stands perpendicular; or oblique, in or about the school-room, as what is horizontal, or parallel. They may be then taught to use their hands or bodies in imitation of what the terms signify, while singing or chaunting the above lines.

This Lesson will be found more effectual in exciting the children, when dull or heavy, than any other the Authors are acquainted with.

ON NATURAL HISTORY.

1. THE WOLF.

(Illustrated by a Picture.)

This animal is larger and stronger than a dog. His head is long ; his nose pointed ; his ears erect, and sharp ; his tail is bushy, and black at the tip ; the hair is long, but not shaggy, and all the upper parts of his body are of a yellowish brown colour. The wolf lives in woods or forests ; he hides himself during the day, and comes out and prowls about during the night ; he destroys the poor sheep, and every other animal, less powerful than himself, that comes in his way. They mostly go out to hunt in packs, like hounds ; and when very cold and hungry, they will attack even mankind. The wolf is very cruel and sagacious. The female has from three to nine young ones at a time ; they reach their full growth in about three years, and live about fifteen.

No part of the wolf is useful, except the skin. There are no wolves in England, Ireland, or Wales.

The Scriptures notice these remarkable things of the wolf.

1. That it lives by rapine or plunder.
2. That it is violent, cruel, and bloody.
3. That it is voracious and greedy.
4. That it goes abroad by night to seek its prey.
5. That it is the great enemy of flocks of sheep.

Benjamin shall ravin as a wolf. Gen. xlix. 27. This text denotes the warlike, and fierce disposition, and courage, of the tribe of Benjamin.

The wolf shall dwell with the lamb. Isaiah xi. 6. This has a spiritual meaning. Men of fierce, cruel, and ungovernable dispositions, shall be so transformed by the preaching of the Gospel, and by the grace of Christ, that they shall become most humble, gentle, and tractable, and shall no more vex, and persecute, but live in love. "Behold I send you forth as sheep, in the midst of wolves." Matt. x. 16. Both Jews and Pagans were, at first, like ravenous wolves: they persecuted, and put to death, almost all the Apostles and disciples of our Saviour; but, at last, some of these wolves themselves were converted, and became as lambs. St. Paul was one of the worst of them.

The method of using, see Application, Page 70.

2. THE SHEEP.

(*Picture.*)

I will now tell you something about the sheep. The male is called a ram; the female a ewe; and the young one, a lamb. A great number of sheep together is called a flock; the place into which they are put at night is called a fold, and the man who takes care of the sheep is a shepherd; the man who drives the sheep is called a drover; the place where they are killed is termed a slaughter-house, and the man who kills them a butcher.

The sheep know their shepherd, and his dog. The flesh of the sheep is called mutton, and that of the young sheep lamb, which are both wholesome food. The skins of sheep are made into leather, for binding books, and many other uses. Their fat is made into candles by the tallow-chandler; their wool is made into cloth, blankets, stockings, flannels, and stuffs, of various kinds; the wool is cut off the sheep once

a year, which is called shearing ; and all the wool taken off one sheep is called a fleece.

Sheep have many enemies ; such as the lion, bear, wolf, and the fox. In some countries, such as Scotland, Spain, and many other parts of Europe, they depend on the shepherd's care, who, with his faithful dog, watches them both night and day, and leads them forth into the green fields to feed. When a sheep wanders, the shepherd goes to seek it ; and when he has found it, brings it back rejoicing to the fold. Sheep and lambs are harmless, innocent, meek, and patient creatures.

APPLICATION.

T. (holding up the picture.) What is this ?

C. A representation of a sheep.

T. What has it on its head ? *C.* Horns.

T. Who saw a ram once caught by its horns in a bush ?

C. Abraham.

T. Who blew rams' horns, and a wall fell down ?

C. The priests.

T. What is the use of horns to a sheep ?

C. To defend itself with.

T. What does a bee defend itself with ? *C.* A sting.

T. What does the bird ? *C.* Wings.

T. What does a cat ? *C.* Her talons.

T. What have children to defend themselves with ?

C. Hands.

T. What is on the sheep's back ? *C.* Wool.

T. What does the Bible say about wool ?

C. Gideon wrung a fleece of wool. Though your sins be red like crimson, they shall be as wool.

T. What is the use of wool to us ? . . . *C.* To make cloth with.

T. What is the use of cloth ? *C.* To make coats with.

T. Who had coats made of skins ? *C.* Adam and Eve.

T. Who had a coat of many colours ? *C.* Joseph.

T. Who made a coat every year for her little boy ?

C. Hannah.

T. Who had a coat without a seam ? *C.* Jesus Christ.

T. Who girt on his coat, and jumped into the sea ?

C. Peter.

T. Who made coats, and gave them to poor people ?

C. Dorcas.

T. What is the young sheep called ? *C.* A Lamb.

T. Tell me any thing the Bible says about the lamb ?

C. When Abraham was about to offer his son Isaac as a sacrifice, Isaac said, Where is the lamb for a burnt offering? Gen. xxii. 7. The Jews killed a lamb, and sprinkled its blood on their door-posts. Jesus was led as a lamb to the slaughter. Jesus told Peter to go and feed his lambs.

T. What is the man called who takes care of the sheep?

C. The shepherd.

T. What is said in the Bible about a shepherd?

C. Jesus Christ is the Great Shepherd, who lay down his life for the sheep. David put some stones into a shepherd's bag. Shepherds were keeping their flocks when Jesus Christ was born. The Lord is my shepherd, I shall not want. He shall feed his flock like a shepherd, and gather the lambs in his bosom. Smite the shepherd, and the sheep shall be scattered.

T. Has the sheep many enemies? C. Yes.

T. Who is our great enemy? C. Satan.

T. Who is our shepherd? C. Jesus Christ.

T. Can any one take us from him, if we love him?

C. No. "They shall never perish, neither shall any pluck them out of my hand." John x. 28.

T. Who came to seek and to save us when we were wandering in sin? C. Jesus Christ came down from heaven, to seek and to save that which was lost.

T. Who saved a lamb from the jaws of a lion? . . C. David.

T. Who helped some women to water their flocks?

C. Moses.

T. Who kept his father-in-law's sheep? C. Moses.

T. Who was once keeping sheep, and saw a bush on fire?

C. Moses.

T. Who laid down his life for his sheep? . . C. Jesus Christ.

T. How can we be like lambs or sheep?

C. By loving one another, and being kind to each other.

Sing.

See the kind shepherd, Jesus stands, &c.

3. THE GLOW-WORM.

Children, this is the representation of an insect, called a Glow-worm. When seen by day-light, it has but a dark and dull appearance, and something like the ground maggot; but the light spot here represented in the tail, shines beauti-

fully bright at night, and would light a person home, when the moon does not shine.

The Glow-worm is generally seen in the months of August, and September ; and, sometimes, the ground is sprinkled over with them. In some countries, they almost cover the trees and hedges, and look like so many diamonds. Birds sometimes pick them up, and light up their nests with them.

They have wings, which are enclosed in a kind of shell ; but they use them very little. They are very harmless, and live upon the leaves of vegetables, and small insects. Some people will collect a great number of them, and place them about their gardens, where they make a pretty appearance at night, and will remain for a long time. The Evangelist Matthew says, " Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v. 16.

As the Glow-worm shows its little light for the use of other animals, so should children let their light shine before men ; that is, they should set such an example, by doing, as far as they are able, what will please their heavenly Father ; and thereby, perhaps, they may make some other children, their companions, wish to be like them.

For applying this Lesson, see Application, Page 70.

Sing.

What bless'd examples do I find, &c.

LESSONS ON OBJECTS.

The Teacher having, as is supposed, arranged the children in the gallery, places before them, on a table, the object or objects he wishes to converse upon ; having, at the same, the large slate, or black board, at hand, on which to minute down their observations. Let him then commence, allowing the children to ask their own questions, and reply to his in their own language ; for experience hath fully taught, that children have the same curiosity that men have ; the same desire to know the use and nature of every thing they see ; and to lead a child to observe, with attention, the objects by which it may be surrounded, and then to describe with accuracy the impressions it may have received from such observations, appears to us to be the first business of education. We therefore give as a specimen, a Lesson on

A STONE AND A BOX.

1. The qualities alike in each. Both are dry; hard; smooth; heavy; cold; opaque; brown colour; moveable; useful; objects; have names; nouns; lifeless; senseless; at rest; have outsides, &c.

2. The qualities unlike.

STONE.

Solid.
A Mineral.
Natural.
Round, &c.
No sides.
Stone.

BOX.

Hollow.
A Vegetable.
Artificial.
Square.
Four sides.
Wood.
Corners.
Top.
Bottom.
Hinges.
Will open, &c. &c.

A STONE AND A PIECE OF GLASS.

1. Qualities alike. Dry; smooth; hard; heavy; cold; brittle; useful; moveable; objects; names; nouns; lifeless; senseless; at rest; solid; outsides, &c. &c.

2. Qualities unlike.

STONE.

Natural.
Opaque.
Round.
Thick.
Brown.

GLASS.

Artificial.
Transparent.
Flat.
Thin.
Green.
Fusible.

SCRIPTURE REFERENCES ON STONE.

Jacob's pillow—Gen. xxviii. 11. Jacob at the well of Haran—Gen. xxix. 10. Jacob's covenant with Laban—Gen. xxxi. 45. Moses, when his hands were heavy—Exod. xvii. 12. The ten commandments—Exod. xxxi. 18. The stones on Aaron—Exod. xxviii. 12, &c. Aaron's breastplate—Exod. xxxix. 6-8. The blasphemer. Lev. xxiv. 23. The stubborn son—Deut. xxi. 18-21. Stones from

Jordan—Josh. iv. 3. Five kings in the cave—Josh. x. 18. David and Goliath—1 Sam. xvii. 40-49. Also, Ps. cxviii. 22.—Isa. xxviii. 16.—Matt. iii. 9.—Matt. vii. 9.—Luke xix. 40.—1 Peter ii. 4. 6. &c.

ON SPONGE AND INDIA RUBBER.

1. SPONGE is

Soft.
Elastic.
Opaque.
Tough.
Porous.

The use of Sponge is to wash with ; and for boys to clean their slates with.

2. INDIA RUBBER is

Black.
Elastic.
Smooth.
Opaque.
Inflammable.

The use of India Rubber is to make balls and over-shoes, to rub out pencil marks, &c.

After making these observations, the Teacher should allow the children to take sponge or Indian rubber into their hands, to feel and examine its qualities. From their observations, an opportunity will arise, by which he may enter into a familiar conversation, which may tend not only to the edification of the children, but also to himself ; and so with any other object he may present before him.

Sing

Sponge grows on rocks, and shells at sea,
And brought in ships for you and me.
The rubber oozes from a tree,
In Asia and America.

ON GOLD.

Look, Children—this is a piece of gold ; its colour is yellow ; it is very heavy ; it is solid ; it is soft, when compared with other metals, and it belongs to the mineral kingdom.

Now, all attend, and I will tell you something about the gold.

1. It is *malleable*,—for, if you beat it with a hammer, it will spread, and spread, until it is much thinner than paper ; and any thing that will spread, when beaten, is called *malleable*.

2. It is *ductile*,—for it may be drawn out into length, or thread, much finer than the hair upon your head; and because gold can be drawn out in this manner, it is called *ductile*.

3. It is *tenacious*,—for a small gold wire will bear or support a great weight without breaking; and because it is thus strong and able to bear a great weight, it is said to be *tenacious*.

4. It is also very heavy; for a thimble-full of gold is as heavy as nineteen thimbles-full of water; therefore it is nineteen times heavier than water.

5. It is also *fusible*; for if you put gold into the fire, or furnace, it will melt; therefore, because it melts when heated, it is called *fusible*.

6. It is *pliable*; for it will easily bend, or *fold* together like cloth; and on this account is said to be *pliable*.

7. It is also *opaque*; for if you hold up a piece of gold, you cannot see through it; and because you cannot see through it, it is called *opaque*.

8. It is *bright*; for look! do you not see how it shines? and any thing that shines, is called *bright*.

9. It is *reflective*; for when you hold it up to the light, you may see your face in it; and because of that, it is called *reflective*.

Gold is very useful: for it is made into money; into *gold lace*; into *gold leaf* for gilding books, sign boards, buttons, weather cocks, and many other purposes; and it never rusts. Gold comes from many parts of the world; from Brazil, Peru, and Mexico. When gold is dug out of mines, without being mixed with any other substance, it is called *native gold*; but if mixed with other substances it is called *ore*.

The Bible says a great deal about gold. Joseph had a chain of gold about his neck; Aaron made a calf of gold; the High Priests had breastplates of gold; Achan stole a wedge of gold; Solomon says, "Wisdom cannot be gotten for gold;" Daniel had a chain of gold on his neck; the wise men brought gold to Christ; Nebuchadnezzar made a golden image; Belshazzar drank out of the golden vessels of the temple, &c.

LESSON ON THE NUMBERS THREE, FOUR, AND FIVE.

Three Kingdoms in Nature.

1. Animal,—has life and feeling.
2. Vegetable,—has life without feeling.
3. Mineral,—has neither life nor feeling.

Three Burning Mountains in Europe.

1. Hecla, in Iceland.
2. Etna, in Sicily.
3. Vesuvius, in Naples.

Three Degrees of Comparison.

1. Positive, as, long.
2. Comparative, as, longer.
3. Superlative, as, longest.

Three Genders.

1. Masculine, the male kind.
2. Feminine, female kind.
3. Neuter, neither male nor female.

Three Tenses.

1. Present, to-day.
2. Past, yesterday.
3. Future, tomorrow.

Three kinds of Vessels for Navigation.

1. Sloop—with one mast.
2. Brig,—with two masts; (a schooner has two masts, but its sails are different from brigs.)
3. Ship—with three masts.

Three good Rules.

1. Keep every thing in its proper place.
2. Put every thing to its proper use.
3. Do every thing in its proper time.

Three Qualities of Air.

1. Transparent.
2. Elastic.
3. Invisible Fluid.

Four Stages of Human Life.

1. Infancy.
2. Youth.
3. Manhood.
4. Old Age.

Four kinds of Tastes.

1. Sweet.
2. Sour.
3. Salt.
4. Bitter.

Four Elements.

1. Earth.
2. Air.
3. Fire.
4. Water.

Four Quarters of the Globe.

1. Europe. 2. Asia. 3. Africa. 4. America.

Four Points of the Compass.

1. East. 2. West. 3. North. 4. South.

Four Animal Motions.

1. Swimming. 2. Flying. 3. Creeping. 4. Walking.

Four Seasons of the Year.

- | | | |
|----------------|------------|---------------|
| 1. Spring..... | commencing | March 21. |
| 2. Summer | ..... | June 21. |
| 3. Autumn | ..... | September 23. |
| 4. Winter | ..... | December 21. |

Four Quarter Days, observed in England.

- | | | |
|-------------------|-------|---------------|
| 1. Lady-Day | ..... | March 25. |
| 2. Midsummer-Day | ..... | June 24. |
| 3. Michaelmas-Day | ..... | September 29. |
| 4. Christmas-Day | ..... | December 25. |

Four remarkable Days in the Year.

- | | | |
|-----------------|-------|--------------|
| 1. First Day | ..... | January 1. |
| 2. Last Day | ..... | December 31. |
| 3. Longest Day | ..... | June 21. |
| 4. Shortest Day | ..... | December 21. |

Four great Rivers in America.

1. Oronoko. 2. Mississippi. 3. St. Lawrence,
4. La Plata.

Five bad Qualities to be avoided.

1. Pride. 2. Anger. 3. Self-Love. 4. Envy. 5. Avarice.

Five Divisions of the Day.

1. Morning .. From 12 o'clock at night, to 12 in the day.
2. Noon .. When the Sun is at the highest, and full south.

3. Afternoon. . . When the sun begins to decline, after 12 o'clock in the day.
4. Evening . . . A little before, and a little after sunset.
5. Night. . . When darkness comes, caused by the sun's absence.

The Five Senses.

1. Seeing. 2. Hearing. 3. Smelling. 4. Tasting. 5. Feeling.

Five sorts of Company to be avoided.

1. Liars. 2. Swearers. 3. Thieves. 4. Scoffers.
5. Tale-bearers.

Five Great Oceans.

1. The Northern. 2. The Southern. 3. The Indian.
4. The Atlantic. 5. The Pacific.

Sing.

One Sun we have, with rays complete ;
 Two Eyes, two Ears, two Hands, two Feet.
 Three Kingdoms we in nature find ;
 Youth, Manhood, Age, divide mankind.
 Four Seasons mark our changing clime ;
 Four Ages note the course of time.
 Four Quarters in the sky we name ;
 Four Quarters on the earth we claim.
 Five Senses to each child belong ;
 Six Days to labour is not wrong.
 Seven Colours in the rainbow shine ;
 Seven Sounds in harmony combine.
 Eight Souls within the Ark were found,
 With Noah, when the world was drown'd.
 Nine Planets round the sun incline ;
 The two most distant faintly shine.
 Ten Laws from awful Sinai came ;
 Ten Plagues there were, I need not name.
 When Judas was by sin constrain'd,
 Eleven Disciples still remain'd.

Twelve Stones were set on Aaron's breast,
 By these he judg'd—by these he bless'd.
 Twelve Prophets and Apostles rose ;
 Twelve Months the circling year compose.

On the Four Animal Motions.

The Fish can swim in water clear ;
 The Birds, they fly up in the air ;
 The Worm and Maggot crawl along ;
 But Children walk on legs so strong.

On the Four Cardinal Points.

The *East* is where the sun doth rise
 Each morning in the glorious skies ;
 Full *West* he sets, or hides his head,
 And points to us the time for bed.
 He's in the *South* at dinner time ;
 The *North* is facing to a line.

The Seven Original Colours.

The Colours in the Rainbow seen,
 Are red, orange, yellow, and green,
 Blue, indigo, and violet ;
 Caus'd by the sun, and drops of wet.

POEMS.

THE HORSE.

The horse, a fine animal, noble and strong,
Draws coaches and carts, or waggons along ;
With the collar and trace he tugs at his load,
In the street, on the bridge, or along the high road.
With his long flowing mane, and smooth coat of hair,
He grazes abroad, quite pleas'd with his fare ;
Now eating the grass, now prancing around
The beautiful meadow, where daisies abound.
Sometimes on his back, with bridle to guide,
His master sits easy, and takes a long ride ;
On saddle well mounted, and stirrups so bright,
He goes and he comes, both by day and by night.
What a pity and shame that man should ill use,
O'erload the poor horse, neglect and abuse
A creature so useful, so helpful to him
At the plough, in the stage, or the lumb'ring team.

THE ASS.

Do see that poor ass, how he hobbles along,
Though once, I dare say, he was healthy and strong ;
Now, he seems hardly able to keep on the road,
And scarcely can carry that great heavy load.
And that cruel man, how he serves the poor beast,
He hardly will give him a moment of rest ;
He kicks and be-labours the poor starving hack,
Why does he not move the great load from his back ?
And not make him carry a burden so great ?
I wonder he does not fall down in the street ;
He won't let him stop for that mouthful of hay,
Though he has been working so hard all the day.
And yet, after all, he is patient, you see,
And his looks seems to say—" Do have pity on me :"
I think, could he speak, he would say, Cruel man,
I'm sure that I work for you all that I can.

The same.

The little shaggy harmless ass,
 Tho' unadorn'd by nature 'twas,
 Is useful, in its humble way,
 And toils throughout the livelong day.

Tho' 'tis not fleet, its step is sure,
 And much will patiently endure ;
 Half fed, o'er work'd, and worn with care,
 'Tis obstinate, but from despair.

Shame on the man, whose heavy blows
 O'erwhelm its harmless life with woes !
 For God, with his all-seeing eye,
 Beholds such inhumanity.

The same.

Do see the poor, the patient ass,
 Stand feeding on the scanty grass ;
 'Twas made for man, by man ill-us'd,
 And useful too, but much abus'd.

See how they load his back so small,
 Until he's ready near to fall ;
 And then, most cruelly, you know,
 They use the stick to make him go.

But God, who made him, sees and knows
 What are his suff'rings, and his woes ;
 And once, he gave him speech to tell
 A man that did not use him well.

But let us all remember well,
 The honour done this animal ;
 And may it lessen all our pride ;
 The Prince of Peace on one did ride.

This, let us strive to bear in mind,
 To treat him carefully and kind ;
 And use him well, however small,
 And recollect, that God made all.

THE COW.

Come, children, listen to me now,
 And you shall hear about the cow ;
 You'll find her useful, live or dead,
 Whether she's black, or white, or red.

When milk-maids milk her morn and night,
 She gives them milk so fresh and white ;
 And this, we little children think,
 Is very nice for us to drink.

The curdled milk they press and squeeze,
 And thus they make it into cheese ;
 The cream, skimm'd off, they shake in churns,
 Which very soon to butter turns.

And when she's dead, her flesh is good,
 For beef is our true English food ;
 And though in health it makes us strong,
 To eat too much is very wrong.

Then lime and bark the tanner takes,
 And of the skin he leather makes ;
 And this, we know, they mostly use
 To make nice soles for boots and shoes.

And, last of all, when cut with care,
 Her horns make combs to comb our hair ;
 And so we learn, thanks to our Teachers,
 That cows are good and useful creatures.

 PART THE SECOND.

The hair, that grows upon her back,
 Is taken, whether white or black,
 And mix'd with mortar, short or long,
 To make it very firm and strong.

Her hoofs, with care, make glue, so good,
 For carpenters to join their wood ;
 Her fat, with cotton, us'd aright,
 Make candles which we burn at night.

Her paunch, when clean'd and boiled well,
 Makes tripe, which in the shops they sell ;
 Her bladder, blown and dry'd, is thin,
 And us'd for putting hog's-lard in.

Her feet they wash, and scrape, and boil,
 From which they skim off Neat's-foot oil ;
 Her feet are then both clean and sweet,
 And very nice for us to eat.

Her gall is good for washing clean
 Cloth, that is black, or blue, or green ;
 Her blood and bones are us'd as well ;
 And if you wish, their use I'll tell.

Thus you have heard, dear children, now,
 All this about the pretty cow ;
 Then treat her well, and bear in mind,
 God made the cow, and all mankind.

THE SHEEP.

Hark now to me, and order keep,
 And we will talk about the sheep ;
 For sheep are harmless, and we know
 That on their backs the wool doth grow.

The sheep are taken once a year,
 And plung'd in water clean and clear ;
 And there they swim, but never bite,
 While men do wash them clean and white.

And then they take them, fat or lean,
 Clip off the wool, both short and clean ;
 And this is call'd, we understand,
 Shearing the sheep throughout the land.

The wool they take, so soft and white,
 And pack it up in bags quite tight ;
 And then they take those bags so full,
 And sell to men that deal in wool.

The wool is wash'd and comb'd by hand,
 And after, spun with wheel and band,
 And then with shuttle, loom, and care,
 Wove into cloth, for men to wear.

The cloth is next sent to be dyed,
 Where it is wash'd, and press'd, and dry'd ;
 The tailor then cuts out with care
 The clothes that men and boys do wear.

THE LAMB.

Dear little lambs, you never fight,
 You never growl, nor scratch, nor bite,
 As dogs and cats so often do ;
 So every body's fond of you.

Yet no one teaches you what's right,
 Or tells you it is wrong to fight ;
 How very bad it then must be
 In us to fight and disagree.

For we are told, day after day,
 What's right, what's wrong, to do, and say ;
 Are told, that God, who lives above,
 Is pleas'd when we each other love.

THE DOG.

The dog will stand and watch the sheep,
 Or guard the house while men do sleep ;
 And so should we both watch and pray
 That God would keep us night and day.

The dog will draw a load with care,
 And guide the blind man here or there ;
 And so should we be always kind
 To all the poor, or lame, or blind.

The dog will run, when he is told,
 To fetch the stick, or ball, if bowl'd ;
 And so should we, as God doth say,
 Our parents love, and them obey.

The dog will growl, and bark, and bite,
 And cruel people make them fight ;
 But we should never angry be,
 Nor scratch, nor fight, but all agree.

The dog will sit and beg for bread,
 And be most glad when he is fed ;
 But we should all for wisdom pray,
 As well as bread, from day to day.

The same.

I'll never hurt my little dog,
 But stroke and pat his head ;
 I like to see him wag his tail,
 I like to see him fed.

For little dogs are very good,
 And very useful too ;
 And do you know, that they will mind
 What they are told to do ?

Then I will never hurt my dog,
 Nor ever give him pain ;
 Poor fellow, I will give him food,
 And he'll love me again.

A faithful friend he ever is,
 Nor e'er forsakes his trust ;
 O then, for all the care he takes,
 I'll love my dog—I must.

THE CAT.

The cat is useful, quiet, shy,
 In ev'ry corner it will pry ;
 Nor leave a mouse that can destroy
 Her master's food and property.

But if the cat is very sly,
 And oft accus'd of treachery,
 'Tis hunger makes it so ; nor can
 It ask for what it wants of man.

Its services it gladly gives
 To all beneath whose roof it lives ;
 And none but naughty boys will joy
 A cat to torture or destroy.

The same.

I love little pussey, her coat is so warm,
 And if I don't hurt her, she'll do me no harm ;
 So I'll ne'er pull her tail, nor drive her away,
 But pussey and I together will play ;
 She shall sit by my side, and I'll give her some food,
 And she'll love me, because I am gentle and good.

ON BEASTS.

The dog will come when he is call'd,
 The cat will walk away ;
 The monkey's cheek is very bald,
 The goat is fond of play.

The noble horse, grey, brown, or black,
 Will bear you on the road ;
 The camel's hunch is on his back,
 He kneels to take his load.

The pig is not a feeder nice ;
 'The squirrel nuts will eat ;
 The wolf would bite you in a trice ;
 The harmless lamb doth bleat.

The lion roars so very loud
 He'd fill you with surprise ;
 The spotted tiger's fond of blood,
 The elephant is wise.

In Germany they hunt the boar ;
 The mice will eat your cheese ;
 The false hyena cries or roars ;
 The bear will rob the bees.

The buck gives us a venison dish ;
 The weasel's long and lank ;
 The beaver builds with mud and sticks ;
 The ass's milk is drank.

ON HUMANITY.

A man of kindness to his beast is kind,
 But brutal actions show a brutal mind ;
 Remember—He, who made thee, made the brute,
 He gave you speech and reason—form'd him mute.

He can't complain—but God's all-seeing eye
 Beholds thy cruelty—he hears his cry.
 He was design'd thy servant, and thy drudge,
 And know that his Creator is thy Judge.

ON BIRDS.

Dear little birds, how swift you fly,
 And move your feathery wings ;
 Soaring above my head so high,
 Until you seem up in the sky
 Such very tiny things.

I love to take a shady seat
 Beneath some spreading trees ;
 While perch'd among the leaves you meet,
 And join your warbling throats so sweet,
 Your songs seem meant to please.

Who taught you to spread out the wing,
 And flutter in the air ?
 Who taught you pretty birds to sing ?
 He, surely, who made every thing,
 So lovely, and so fair.

THE DUCK AND GOOSE.

What awkward, waddling, heavy birds
 The goose and duck appear ;
 They like to swim upon the stream,
 And dive, nor think of fear.
 They feed on grain, or fish, or frogs,
 On snails, insects, or worms ;
 And often rove in ditch, or bogs,
 Or just within the barns.
 Their feathers make our warm soft beds,
 Their flesh is rich and nice ;
 Ducks quack—geese hiss—and raise their heads,
 But are not very wise.

THE SPARROWS.

See how the lively sparrows feed
 On crumbs of bread, and grains of seed ;
 When just below the roof they fall,
 The birds sit watching on the wall.
 When fresh and strong, away they fly,
 And look for seed with eager eye ;
 The value of these birds is small,
 But still God's care is over all.
 And much more is each child his care
 Than many sparrows of the air ;
 To us he sends from heav'n above
 The tokens of his tender love ;
 And Jesus came for us to die,
 That we might dwell with him on high.

GIFTS OF NATURE.

The cow has two horns, the fish has a gill,
 The horse has four hoofs, and the duck has a bill ;
 The bird has two wings, that on high it may sail,
 The lion a mane, and the monkey a tail ;
 The serpent and worm on their belly both creep,
 The dormouse, one half of the season doth sleep ;
 The snail crawls along with his shell on his back,
 The squirrel eats nuts, tho' the shells he don't crack ;
 The mole has sharp claws to work under ground ;
 The owl flies by night, barns and stables around ;
 The bat, a strange animal, 'twixt a bird and a mouse,
 Flies abroad after sunset, round the church or the house ;
 Each child has two hands, with five fingers on each,
 On purpose to work with—to hold, write, or reach :
 Neither birds, beasts, or fish, for work or for play,
 Have any thing half so convenient as they !
 But if they should use them to scratch or to fight,
 'Tis certainly true, they don't use them aright :
 Nor will the dear Saviour e'er bless any child,
 Who's not kind and obedient, tender and mild.

ON BIRDS IN GENERAL.

The eagle, call'd the king of birds,
 Soars high, with crooked beak ;
 The starling may be taught some words,
 The jet-black crow is meek.
 The parrot is a prate-a-pace,
 And says he knows not what ;
 The sparrow will your cherries taste ;
 Ostriches walk or trot.
 The lark sings high up in the air ;
 The linnet on the tree ;
 The swan he has a bosom fair,
 And who so proud as he.
 O yes, the peacock is more proud,
 He'll spread his tail, and strut ;
 The owl at night will hoot aloud ;
 The buzzard's eyes are shut.

The raven's coat is shining black,
 Or rather raven-grey ;
 The gobbling duck in mud doth quack ;
 The lapwing screams by day.

The pelican, she loves her young ;
 The stork his father loves ;
 The woodcock's bill is very long,
 And innocent are doves.

The catbird's song, though loud, is sweet ;
 The hen guards well her brood ;
 The goose, the nice fresh grass will eat ;
 And peas are pigeons' food.

The little wren is very small ;
 The humming-bird is less ;
 The lady-bird is least of all,
 And beautiful in dress.

THE BUTTERFLY.

The pretty little butterfly
 We know by God was made ;
 With many pretty colours too,
 Some white, some black, some red.

God gave it wings, and it can fly
 Much higher than my head ;
 How very wise, that God must be,
 By whom all things were made:

Not all the men that's in the world
 Can make one if they try ;
 The power belongs to God alone
 To make a butterfly.

Then surely I should never dare
 To be unkind at all ;
 Nor hurt whatever God has made,
 Although it be but small.

The same.

The butterfly, an idle thing,
 No honey makes, nor yet can sing
 Like to the bee and bird ;

Nor does it, like the prudent ant,
Lay up the grain for time of want,
A wise and cautious hoard.

Our youth is but a summer's day ;
Then, like the ant and bee, let's lay
A store of learning by ;
And though from flow'r to flow'r we rove,
Our stock of wisdom we'll improve,
Nor be a butterfly.

THE BEE.

In every clear, sunshiny day,
The bees do gather honey ;
And store up food, without delay,
While it continues sunny.
Then, when the bees have fill'd their combs,
The hivers come and take it ;
But neither Persian, Greek, or Turk,
With all their skill could make it.
Come, children, listen to my song,
Mark well the bee's industry ;
And always keep from doing wrong,
Be faithful, kind, and trusty.

THE ANT.

A little black ant found a large grain of wheat,
Too heavy to lift or to roll ;
So he begg'd of a neighbour he happen'd to meet,
To help it down into his hole.
“ I've got my own work to see after,” said he,
“ You must shift for yourself if you please ;”
So he crawl'd off, as selfish and cross as could be,
And lay down to sleep at his ease.
Just then a black brother was passing the road,
And seeing his neighbour in want,
Came up, and assisted him in with his load,
For he was a good-natured ant.
Let all, whom this story may happen to hear,
Endeavour to profit by it ;

For often it happens, that children appear
As cross as the ant every bit.

And the good-natured ant, who assisted his brother,
May teach those who choose to be taught,
That if little insects are kind to each other,
All children most certainly ought.

THE FLY.

'Twas God who made that little fly,
And if I pinch it, it will die ;
And Teacher tells me God hath said,
I must not hurt what God hath made.

For God is very kind and good,
Gives even little flies their food ;
And he loves every little child,
Who's kind in heart, and meek, and mild.

THE DROWNING FLY.

In yonder glass behold a drowning fly ;
Its little feet how vainly does it ply !
Its cries we hear not—yet, it loudly cries,
And gentle hearts can feel its agonies.
Poor helpless insect ! And will no one save ?
Will no one snatch thee from the watery grave ?
My finger's top shall prove a friendly shore :
There, trembler—all thy dangers now are o'er ;
Wipe thy wet wings, and banish all thy fear ;
Go—join thy num'rous kindred in the air.
Smile not, spectators, at this humble deed.
An act of kindness well becomes our creed.

THE SPIDER.

There is an insect with eight eyes,
Two legs, two arms, two claws ;
It poisons pretty little flies,
Which in its web it draws.

Out of itself its web it spins
With industry and skill ;
Then, quickly, on its prey it springs,
And with its venom kills.

So, snares are laid in many ways
 For little girls and boys ;
 But, God will keep him safe who prays,
 And bless with inward joys.

THE SILKWORM.

Come, and I'll tell you what is wonderful !
 The silk-worm is wonderful ;
 For all the silk in the world is made
 By that little creature ! Breaking from
 Her little egg—first, as a caterpillar ;
 Then, with her curious mouth,
 Weaving her golden shroud ;
 There she lies and lives without air or food,
 Enclos'd in three hundred yards of yellow silk ;
 Till, bursting from her narrow sepulchre,
 She springs forth a little butterfly,
 Lays her eggs, and dies.

The work and changes of the silk-worm are wonderful ;
 But, He that made the silk-worm,
 Is far more wonderful than all his works ;
 He maketh darkness his pavilion,
 And rideth upon the wings of the wind ;
 His way is in the sea,
 His paths in the great waters,
 And his footsteps are not known.

THE GNAT.

Have you not seen a curious thing,
 Wits legs so long, and spreading wing,
 Flying in the cool of day ;
 This and that, and every way ?
 I do not mean a frightful bat,
 But an insect call'd a gnat.

One summer's eve, as day was closing,
 And all the little birds reposing
 A foolish gnat, not half so wise,
 With careless wing, and blinded eyes,
 Flew round and round the candle's flame,
 Not knowing it would give it pain ;
 I try'd to snatch it from its fate,
 But all in vain—it was too late !

Alas! poor little thing, I said,
Your game is ended—you are dead.

Now, children, learn from this short tale,
Your early follies to bewail.

Say, have you never left your God,
To wander in a dang'rous road?

Like this poor gnat, you go therein,
And find, too late, you've plung'd in sin.

Attend then—hear the truths I teach,
Be wise to-day I do beseech;

Go! bend your knee, in earnest cry,
Forgive me, Lord, or else I die.

THE WORM.

Turn, turn thy hasty foot aside,
Nor crush that helpless worm;
The frame, thy wayward looks deride,
Requir'd a God to form.

The common Lord of all that move,
From whom thy being flow'd,
A portion of his boundless love
On that poor worm bestow'd.

The sun, the moon, the stars, he made
To all his creatures free;
And spreads o'er earth the grassy blade
For worms as well as thee.

Let them enjoy their little day,
Their lowly bliss receive;
O do not lightly take away
The life thou can'st not give.

ON FISH AND INSECTS.

The monstrous whale, pierc'd with harpoon
With danger, care, and toil,
Is haul'd to land, when cut up soon,
The blubber's boil'd for oil.

The turtle is a grandee's dish,
 A coat of mail he wears ;
 The shark eats up the little fish,
 And, often, man he tears.

The lobster's black—when boil'd, he's red ;
 The plaice is orange-speck'd ;
 The cod-fish has a clumsy head ;
 The mackerel's richly deck'd.

The industrious bee brings honey home,
 Sipp'd from the opening flower ;
 The little ant abroad will roam,
 To seek its winter store.

The lady—made by silks so fine,
 A little worm may thank ;
 The glow-worm's lantern tail doth shine
 At night, while on the bank.

The child, who does not these things know,
 May well be call'd a dunce ;
 But let us all in knowledge grow,
 As youth can come but once.

CRUELTY TO INSECTS.

Let us not squeeze a worm or bee,
 For they can feel as well as we ;
 Let us not hurt a butterfly ;
 Nor kill a moth, nor wound a fly ;

The cockchafer we must not spin,
 Nor whirl him round upon a pin ;
 For all such brutal acts you know,
 Would make our hearts still harder grow.

We hear of wicked men, who slew
 The Lord of life and glory too ;
 So meek, so kind, so good was he,
 He little children lov'd like me.

DIFFERENT KINDS OF MEAT.

Beef is the flesh of the oxen that low,
 Veal is the flesh of the calf, or young cow ;
 Mutton's the flesh of the sheep which we shear,
 And ven'son the flesh of the beautiful deer.

Pork is the flesh of the pig, young or old,
 Its legs we call ham, well cured, and then sold ;
 Its sides we call bacon, when salted and dry'd ;
 Who would not like this, with eggs nicely fry'd.

All these are the gifts of our Father above ;
 Of Him, whom the Bible so justly calls—Love ;
 He thus provides meat for you and for me,
 And birds that we eat, and fish of the sea.

ENGLISH GRAIN.

Wheat, when reap'd, hous'd, and thresh'd, is sent to the mill,
 Where 'tis ground into flour, 'tis said ;
 This, with yeast, salt, and water, our ovens we fill,
 And bake into nice loaves of bread.

And barley comes next, a sweet wholesome grain,
 Steep'd in water, then expos'd to great heat,
 Makes malt ; which, with hops and hot water, again
 Makes beer, ale, and porter, so sweet.

The next grain we mention is oats, which we give
 To our horses, their favourite food ;
 Ground oats we call oatmeal, and some people live
 On cakes made from this which are good.

Then rye, beans, and peas, follow next in their course ;
 The first oft is made into bread ;
 Ground beans, mixt with oats, we give to the horse ;
 Pigs, with peas are well fatted and fed.

Thus again, my dear children, you plainly may see,
 God's goodness to man, and to beast ;
 To us he gives reason—then, Oh ! may not we
 Be those who would love him the least.

THE FLOWER.

(Repeated by Two Little Girls).

Here, sister, take this pretty flower,
 And tell me how it grows;
 Who made the pretty jessamine,
 And yonder blushing rose?

'Twas God, my dear, I've often heard;
 I think he's very good,
 To take such care of you and me,
 And always give us food.

And is it God that does all this,
 And makes us hear and see;
 And walk about this pretty world,
 That gives such life to me?

'Tis only He can give you life;
 Indeed, I know 'tis so;
 I heard our Teacher mention this
 Not many days ago.

If I could paint a pretty bird,
 I could not make it fly;
 'Tis only God can give it life,
 Who reigns above the sky.

We're sure the Bible tells the truth,
 And says, that we must too;
 Or else we cannot go to God,
 And sing as angels do.

Well, dear, I think we'll go and play—
 Another time we'll talk;
 I want to see the pretty flowers
 That grow by yonder walk.

THE FLOWERS.

Come here, and see the pretty flowers,
 That look so very gay;
 I like to smell how sweet they are,
 And see them while I play.

If I should pluck them up, you know,
 Or tread them on the beds,

I could not make them grow again,
Nor show their pretty heads.

They would not grow without the sun,
Which shines so bright around ;

They would not grow without the rain
Which falls upon the ground.

God sends the sun, and sends the rain,
To warm and feed the flowers ;

That God, who feeds us every day,
And guards our sleeping hours.

THE BIRD'S NEST.

It wins my admiration

To view the structure of that little work,
A bird's nest !—Mark it well, within, without ;
No tool had he that wrought, no knife to cut,
No nail to fix, no needle to sew with,
No glue to join—his little beak was all ;
And yet, how neatly finish'd ! What nice hand,
With every kind of tool that's now in use,
And twenty years' apprenticeship to boot,
Could make me such another ? Impossible !
For who can teach like God ? And he it was
That taught the little bird to build its nest,
So soft and neat ; and the sly fox too,
To make his hole so deep, so warm where
He may lay secure.

Scripture tells us—that “ Foxes have their holes,
And the birds of the air have their nests,
But the Son of Man had not where
To lay his head ” And whom do you think
Was that Son of Man ? It was Jesus Christ,
The Babe of Bethlehem ! The Prince of Peace !
He, who died to save, and ever lives
To intercede for lost and guilty man.

THE ANXIOUS BIRD.

Sweet bird, that sits on yonder spray,
 I would not take thy nest,
 Till all thy young ones fly away ;
 Then, prithee, be at rest.

Perhaps, some wicked, cruel boys,
 May seize thy pretty nest ;
 May rob thee of thy little joys,
 And make thy cries his jest.

Then hasten home, my pretty bird,
 Nor tarry longer here ;
 For God instructs me by his word
 All cruelty to fear.

ON INSTINCT.

Who taught the bird to build her nest
 Of wool, and hay, and moss ;
 Who taught her how to weave it best,
 And lay the twigs across ?

Who taught the busy bee to fly
 Among the sweetest flowers ;
 And lay her store of honey by,
 To eat in winter hours ?

Who taught the little ants the way
 Their narrow holes to bore ;
 And through the pleasant summer's day
 To gather up their store ?

'Twas God, who taught them all the way,
 And gave them all their skill ;
 He teaches children, when they pray,
 To do his holy will.

KINGDOMS OF NATURE.

Three kingdoms in nature there are,
 Which the allwise Creator hath made ;
 And now we've a minute to spare,
 Let us think on the skill there display'd.

In the earth, stones and metals abound,
 And all kinds of minerals besides ;
 Which grow for our use under ground,
 Where darkness for ever abides.

Next, trees, plants, and flowers, we see,
 Which out of the earth grow and live ,
 And tho' they've no senses like me,
 Yet praise to their Maker they give.

On the earth, in the air, and the seas,
 Vast numbers of animals dwell ;
 Stones grow—and there's life too in trees ;
 But animals grow, live, and feel.

COMPARISONS.

How brittle is glass, and how slippery is ice,
 A shadow how fleet, and a bubble how thin ;
 So brittle, so slipp'ry, so fleet, in a trice,
 Are the joys of the world, and the pleasures of sin.

How bright is the sun, and how pure is the light,
 How firm is the rock, and how wide is the sea ;
 More full, and more firm, and more pure, and more bright,
 Are the blessings, dear Jesus, revealed by thee.

ON MYSELF.

My *hands*, how nicely they are made
 To hold, and touch, and do ;
 The boys may learn some useful trade,
 The girls may learn to sew.

My *eyes*, how fit they are to read,
 To mind my work, and look ;
 I ought to think of this indeed,
 And use them at my book.

My *tongue*, 'twas surely never meant
 To quarrel or to swear ;
 To speak the truth my tongue was sent,
 And also for my prayer.

My *ears*, how wonderful are they !
 And by my Maker given ;
 To hear of Jesus Christ, the way
 That leads from earth to heaven.

My *thoughts*, for what can they be given ?
 For thinking to be sure ;
 That I might think of God and heaven,
 And learn my faults to cure.

My *heart*, and all the fear and love,
 That in my bosom dwell ;
 My love was made for heaven above,
 My fear to flee from hell.

THE BABY.

Come here, my dear boy, look at Baby's two hands,
 And the two little feet upon which baby stands.
 Two thumbs, and eight fingers, together make ten ;
 Five toes on each foot—the same number again.
 Two arms, and two shoulders, two elbows, two wrists,
 Now, bend up your knuckles, make two little fists.
 Two legs, and two ankles, two knees, and two hips ;
 His fingers and toes have all nails on their tips.
 With his hands and his feet he can run, jump, or crawl,
 Can walk up and down, or play with his ball ;
 Take his hoop or his cart, and have a good race,
 And that will soon give him a fine rosy face.
 O, what would my boy do without his two hands,
 Or the two little feet upon which he now stands ?
 They're the gift of kind heaven, for us to enjoy,
 Then be thankful to heaven, my dear little boy.

THE POOR BOY.

As Miss and Master went up the town,
 They met a poor lad coming down ;
 All rags and tatters, pale and wan,
 Miss saw him first, and thus began ;—
 Look, brother, look at yon poor lad !
 How pale he looks ! how mean he's clad !

I think he looks half-starv'd—don't you ?
 Yes, sister ! I'll tell you what we ought to do :
 Don't you recollect, the other day,
 Aunt gave us a penny to spend in play ?
 Yes, I do, brother ! he shall have my part ;
 And mine too, sister, with all my heart.
 Here, you poor lad, without a hat,
 Here's a penny for you—here, take that ;
 We do not want it—but you do.
 Thank you kindly, Miss, and Master too.

THE POOR GIRL.

As little Miss near Mamma sat,
 With pretty toys about ;
 She play'd with this, and then with that,
 But suddenly cried out,

There's a poor beggar going by,
 I see her looking in ;
 She's just about as big as I,
 Only so very thin.

She has no shoes upon her feet,
 She is so very poor ;
 She begs a piece of bread to eat—
 I pity her, I'm sure.

But I have got warm clothes, you know,
 And bread, and meat, and fire ;
 And parents dear, who love me so,
 And all I can desire.

If I was forc'd to stroll so far,
 Oh, dear ! what should I do !
 I wish she had a dear Mamma,
 Just such a one as you.

Here, little girl, come back again ;
 Hold out your ragged hat ;
 And I will put this penny in ;
 So buy some bread with that.

I thank you, Miss ; no more she said,
 Her looks spake many a word.

Mark ! he that giveth to the poor,
Is lending to the Lord.

THE BIBLE.

My Bible, best of books, you all excel !
You tell of God, and heaven, of sin, and hell !
You point the way to life, and endless bliss !
But warn of hell, that dreadful dark abyss !
You show, how I, by sin, from God have stray'd,
And tell me, Christ for sin atonement made.
O make me truly wise ; to seek and know
That God, who life eternal can bestow.
I'm sure, by craft of men, you ne'er were wrote ;
Good men, or angels, could not fraud promote ;
Nor would they base and wicked lies proclaim
As God's command, and thus profane his name.
Bad men, or devils, never would foretel
Of sin, its dangers, its reward in hell ;
Nor would they thus a holy life commend,
Which they dislike, and cannot comprehend.
No, no, indeed ! full plainly thus 'tis shown,
My Bible came from God, and God alone.

Sing.

Then let me love my Bible more,
And take a fresh delight,
By day to read these wonders o'er,
And meditate by night.

A WORD FOR THE BIBLE.

As Thomas one day was attending his sheep,
Through the meadows delighted they rov'd ;
His Bible he read, while the flock he did keep,
For his Bible most dearly he lov'd.

When a wicked man passing, thus Thomas address'd,
" Why, Thomas, what book have you got ?"
The Bible, my friend ; of all books the best,
For it sweetens all woes in my lot.

"The Bible indeed !" cry'd the stranger with scorn,
 "Why, 'Tom, not a word of it 's true ;
 'Tis fit for the foolish, the mad, and forlorn ;
 Besides, 'tis believ'd but by few."

And please you, my friend, the good shepherd reply'd,
 I've not learning enough to debate ;
 But its comforts I've felt, and its virtues I've try'd,
 And it makes me content with my state.

Besides, my good friend, one thing I would say,
 I hope that I shall not offend ;
 If truth it should be, then mine's the best way,
 And mine, too, will be the best end.

This answer affected the mind of the man ;
 As he rode, he would often reflect ;
 "If truth it should be," as soon as I can,
 I'll see, if I falsehood detect.

Oh, sinner, remember, while thus you despise,
 And the Bible reject with disdain ;
 Yet its records are true ; O, believe, and be wise,
 And heavenly glories obtain.

All it says, is bright truth, while it tells us of man,
 How he sinn'd, and from happiness fell !
 Of Jesus's love, and his wonderful plan
 To rescue poor sinners from hell.

THE UNSEEN MONITOR.

The *wind* blows down the largest tree,
 And yet, the *wind* I cannot see ;
 Playmates, far off, who have been kind,
 My *thought* can often bring to mind ;
 The past, by it, is present brought,
 And, yet, I cannot see my *thought*.
 When I would do a thing forbid,
 By *something* in my heart I'm chid :
 When good I think, then quick and pat,
 That *something* says, "My child, do that."
 When I too near the water go,
 So pleas'd to see it ebb and flow,
 That *something* says, without a sound,
 "Take care, dear child, you may be drown'd."

And for the poor, whene'er I grieve,
 That *something* says, "A penny give."
 Thus, *something* very near must be,
 Although, no where I can it see ;
 Whate'er I do, it sees me still ;
 O then, good Spirit, guide my will.

THE LITTLE SWEEP.

Little Jack, a poor sweep boy, was pacing the street,
 With his bag on his back, but no shoes on his feet ;
 Full bent on his work, in each shop he would peep,
 And cry to its owner, "Sweep, Sweep, who wants Sweep ?"

Once, turning a corner, he heard a great rout,
 Which he found came from school-boys, from school just turn'd out,
 Who were playing at marbles, a favourite game ;
 When he popp'd down his bag, just to look at the same.

Jack had not staid long, when, close under the wall,
 He spy'd out their school-books, both large ones and small ;
 He just took up one, when its owner cried out,
 I say, Master Sooty, what are you about ?

No harm, cries poor Jack, so he gave him a top
 For a peep at his book, while at play he did stop.
 The game being ended, Jack gave up the book,
 And then said to the boy, See here, Master, look !

Here's a nice bag of marbles, and gladly I'll pay
 A marble each letter you teach me to say ;
 Agreed, said the boy, Jack set to with glee,
 And very soon learnt the whole A, B, C.

One day, as poor Jack came tripping apace
 To meet his young friend, he was not at the place ;
 I'll find him, says Jack, though I don't know his name ;
 Which he very soon did, at his favourite game.

Jack waited awhile, but great was his pain,
 When he heard the boy say, I can't teach you again ;
 My father almost took a stick to my back,
 You dirtied my book so, your hands were so black.

I'll wash them, cries Jack, and I'll double my pay,
 If you'll teach me again ; but the boy answer'd, Nay ;
 Poor Jack stood and thought, when it enter'd his mind,
 He might learn off the stones, in the church-yard behind.

He pointed them out, when the boys said in turn,
 We'll help this poor fellow, he wants so to learn.
 One little boy said, I to Sunday-School go,
 My Teacher will gladly receive him, I know.

Well done, cries poor Jack, now, now, I'm content,
 And, the next Sunday after, to this School he went ;
 Where he soon learn'd to read of that Jesus who died,
 Believ'd him, and lov'd him, and God glorified.

THE BLIND SHEPHERD.

Five summers now, the shepherd said,
 Have pass'd since I beheld the sun ;
 Beneath this humble roof I've dwelt,
 And sought content—my labour done.

But see a miracle of grace !
 For when I grew infirm and blind,
 The beams of heavenly mercy shone,
 And chas'd the darkness of my mind.

This child, my little grandson here,
 Has prov'd a Samuel to me ;
 For while the book of God he read,
 The poor blind shepherd learn'd to see.

'Twas thus my danger first I knew,
 While far from holiness and heaven ;
 And thus indulg'd a humble hope,
 In life's last stage to be forgiv'n.

Dear boy ! he brought the precious book,
 And, you can't see to read, he said ;
 Then lifting up his infant voice,
 Between my knees, the Bible read.

Ah ! never, from that very day,
 Has my dear Samuel ceas'd to give
 Assistance to the poor old man ;
 He says, he will not while I live.

THE HAPPY BOY.

A little boy, with rosy face,
 And heart renew'd by quick'ning grace ;

While passing up the busy street,
 He there a gentleman did meet,
 Who ask'd the young one, if he knew
 "How great God was?—What he could do?"
 Yes, he reply'd: Not all the sky,
 Nor all the shining worlds on high;
 Nor earth, nor air, nor heaven, nor hell,
 Is large enough for God to dwell!
 Yet he came down, through love divine,
 And dwells in this small heart of mine.

THE TRUANT RECLAIMED.

As William was running quite fast down the street,
 He overtook Robert, whom thus he did greet;
 Come, Robert, make haste, you'll be too late for School,
 And then be sent back—you know that's our rule.

What care I for that, idle Robert reply'd;
 But stop just a minute—step here on one side;
 I've something to tell you; such glorious fun
 We can have in the park, if with me you'll run:

Our Teachers won't miss us—besides, if they should,
 We can say, 'twas a holiday, 'cause we were good,
 Our mothers had given us; thus, no one will know;
 So, William, let's hasten, if with me you'll go.

Ah! no, my dear Robert, good William reply'd,
 I cannot—I dare not go with you; beside,
 Remember, our Teachers so often have said,
 Two persons for lying were directly struck dead!

And more, 'tis unkind; don't you see how they try
 To make us live happy—so, happily die?
 For tho' these kind friends such a tale might believe,
 The great God, who sees us, we cannot deceive.

Little Robert was struck—no more could he say,
 But seiz'd William's hand, and to School bent his way;
 Nor ever forgot; but remember'd with joy
 What William had said, and became a good boy.

JOHN AND GEORGE.

"Come, John, and let us go to play;"
 No, George, it is the sabbath-day;

Have you so very soon forgot,
That God's command allows us not ?

“ But, John, do go for once,—if we
Go, you know where—no one will see.”
Not see ! why, George, the Almighty eye
Can every secret action spy !

“ Now, John, I think you only fear,
Lest it should reach our Teacher's ear ;
But we can save it by a lie,
And if you can't make one—I'll try.”

O, shocking, George ! a lie I dread !
For God hath struck the liar dead !
And did I let you lie for me,
Why, I should quite as wicked be.

George swore ! said John, you give me pain
To hear you take God's name in vain !
I never heard you swear before,—
And now, I'll play with you no more.

John ran and pray'd—Lord, let thy grace
Preserve me from the sinner's ways !
Nor let me lie, nor swear, nor play,
Upon thy blessed sabbath-day !

DIRTY JEM.

There was one little Jem,
'Twas reported of him,
And 'twill be to his lasting disgrace ;
That he never was seen
With his hands at all clean,
Nor ever yet wash'd was his face.

His friends were much hurt
To see so much dirt,
And often they made him quite clean ;
But all was in vain,
He was dirty again,
And never was fit to be seen.

When to wash he was sent,
He unwillingly went,
With water he'd splash himself o'er ;

But he seldom was seen
To have wash'd himself clean,
And often look'd worse than before.

The idle and bad,
Like this little lad,
May be dirty and black, to be sure ;
But good boys are seen
To be decent and clean,
Although they be ever so poor.

FOLLY OF FINERY.

Some poor little ignorant children delight
In wearing fine ribbons and caps ;
But this is a very ridiculous sight,
Though they do not know it, perhaps.

Clean hands, and clean faces, and neatly comb'd hair,
And garments made decent and plain,
Are better than all the fine things they can wear,
Which make them look vulgar and vain.

A girl, who will keep herself tidy and clean,
As most children easily may,
Needs not be afraid or ashamed to be seen,
Whoever may come in her way.

Then, children, attend to the words you repeat,
And always remember this line ;
'Tis a *credit* to any good girl to be neat,
But quite a *disgrace* to be fine.

DUTY AND LOVE TO PARENTS.

My father, my mother, I know
I cannot your kindness repay ;
But I hope, that, as older I grow,
I shall learn your commands to obey.

You lov'd me before I could tell
Who it was that so tenderly smil'd ;
But now that I know it so well,
I should be a dutiful child.

I'm sorry that ever I should
Be naughty, and give you a pain ;

I hope I shall learn to be good,
And so never grieve you again.

But lest, after all, I should dare
To act an undutiful part,
Whenever I'm saying my prayer,
I'll ask for a teachable heart.

BROTHERLY LOVE.

" Little children, love each other,"
Is the blessed Saviour's rule ;
Every little one his brother,
And his playfellow at school.

We're all children of one Father,
That great God who reigns above ;
Shall we quarrel ? No, much rather,
Would we be like Him—all love !

He has plac'd us here together,
That we may be good and kind ;
He is ever watching, whether
We are one in heart and mind.

Who is stronger than the other ?
Let him be the weak one's friend ;
Who's more playthings than his brother ?
He should like to give, or lend.

All they have they share with others,
With kind looks and gentle words ;
Thus they live like happy brothers,
And are known to be the Lord's.

ON OBEDIENCE.

O ! that it were my chief delight
To do the things I ought ;
Then let me try with all my might
To mind what I am taught.

Wherever I am told to go,
I'll cheerfully obey ;
Nor will I mind it much, although
I leave a pretty play.

When I am bid, I'll freely bring
 Whatever I have got ;
 Nor will I touch a pretty thing,
 If mother tells me not.

When she permits me, I may tell
 About my pretty toys ;
 But, if she's busy, or unwell,
 I must not make a noise.

For God looks down from heaven on high,
 Our actions to behold !
 And He is pleas'd when children try
 'To do as they are told.

ON CONTENTMENT.

Some think it a hardship to work for their bread,
 Although for our profit and good it was meant ;
 But those who don't work have no right to be fed,
 And the lazy and idle are never content.
 Strive, strive, strive to improve,
 For the idle and lazy are never content.

An honest employment brings pleasure and gain,
 And makes us our troubles and sorrows forget ;
 For those, who work hard, have no time to complain,
 And 'tis better, far better, to labour than fret.
 Work, work, work, and ne'er faint,
 For 'tis better, far better, to labour than fret.

And if we had riches, they could not procure
 A happy, contented, and peaceable mind ;
 Rich people have troubles as well as the poor,
 Although they may be of a different kind.
 Rest, rest, for all have their cares,
 Although they may be of a different kind.

It signifies not what our stations have been,
 Or whether we're humble, or wealthy and great ;
 For happiness lies in the temper within,
 And not in the least in the outward state.
 Joy, joy, joy, rests within,
 And not in the least in the outward state.

We only need labour as hard as we can,
 For all that our bodily comfort may need ;

Still doing our duty to God and to man,
 And we shall be happy, be happy, indeed.
 Work, work, and trust in your God,
 And you shall be happy, be happy, indeed.

ON EARLY ATTENDANCE AT SCHOOL.

Come, sister, let us haste to school,
 Or we shall break that happy rule ;
 For Teacher says, we should be there
 By nine o'clock, the hour of prayer.

'Tis almost nine, I must away,
 I cannot stop to talk or play ;
 I'll wash my face, and comb my hair,
 And so get there in time for prayer.

There Jesus waits with smiling face,
 To bless the little infant race ;
 Let us endeavour to be there,
 Every day, in time for prayer.

MY TEACHER.

Who taught my infant lips to pray
 To God, my Maker, day by day,
 And many Scripture lessons say ?—

My kind Teacher.

Who was it made the A B C
 So easy and so plain to me,
 That I can read whate'er I see ?—

My kind Teacher.

Then let me due attention pay,
 To all my kind instructors say,
 And never grieve, or disobey,

My kind Teacher.

THE BEST KNOWLEDGE.

There was once a poor man. who in Scotland did live,
 Any text in the Bible he'd readily give ;
 And not only say it, but point out the place
 Where a person might find it, direct to his face.
 What a good man this is, said a poor little boy—
 I wish I was like him—'twould fill me with joy.
 This man a good Christian must certainly be ;
 If he be not saved—Ah ! wo to poor me !

His father, who heard him, turn round with surprise,
 And thus he address'd him with tears in his eyes,—
 " My George, this poor man may have only a part,
 Very much in his head—but none in his heart.
 Such knowledge as that, our Bibles assert,
 Only plunges poor sinners far deeper in guilt!"
 How dreadful ! cries George—to that God will I pray,
 Who hears me repeat from his word every day,
 That when our dear Teachers such knowledge impart,
 It may enter my head—but take root in my heart ;
 That He, in his mercy, would open my eyes,
 By faith to see Jesus, the great sacrifice.
 " That's right, my dear boy," the parent reply'd ;
 " Pray to God, in his name who for poor sinners died ;
 That God will both hear, and assure you of this,
 There's a dwelling for you in his mansion of bliss."

DIALOGUE ON THE WORKS OF GOD.

First Boy. Dear William, I should like to know,
 Who sends the bitter frost and snow ?

Second Boy. 'Tis that Great God, and none beside,
 Who once great Jordan did divide.

First Boy. Who bids the little bird prepare
 Her nest, with such exceeding care ?

Second Boy. 'Tis He, who, in his word, hath said,
 That every sparrow shall be fed.

First Boy. Who taught the ant to lay up store
 Against cold winter's stormy hour ?

Second Boy. Why, that Great God, who bids us learn
 The lessons taught us by a worm.

First Boy. Who gave the rose her crimson hue,
 And bath'd the earth in morning dew ?

Second Boy. 'Tis He who dwells beyond the skies,
 Where never-ending pleasure lies.

First Boy. Who caus'd the earth to bring forth food ;
 Gives corn, and wine, and every good ?

Second Boy. E'en He, who, in the wilderness,
 With manna did his people bless.

First Boy. Who taught the lovely butterfly
 To use her wings of varied dye ?

Second Boy. 'Twas He, whose care extends to all
 Within this fair terrestrial ball.

- First Boy.* Who sent his Son for man to die,
To groan with pain, to sweat, and sigh ?
- Second Boy.* Why God the Father 'twas who gave
His only Son, our souls to save.
- First Boy.* Can we do aught our love to prove
To Him, whose every act is love ?
- Second Boy.* O, yes ! for we may learn his will,
And pray for grace to serve him still.

INFANT SONGS.

SONG I.

Oh ! who'd not love our Infant School,
Where, taught by Teachers dear,
We read and pray, and sing and play,
How happy are we here.

Nor would we stay too late in bed,
And waste our hours in sleep ;
But rise and pray, that God all day
Would us in safety keep.

Both face and hands we'll wash so clean,
And neatly comb our hair ;
Then haste away, without delay,
To be in time for prayer.

Thus we should make our Teachers glad,
And we should happy prove ;
For God would smile, and, ere awhile,
Call us to heaven above.

SONG II.

Sulks, sulks, begone, I prithee, begone from me ;
Begone, sulks, begone, I'll have nothing to do with thee.
Oh, no, thou shalt never tarry here,
My temper to hurt and destroy ;
So prithee, sulks, haste and begone,
And leave me sweet peace to enjoy.

SONG III.

Oh ! how pretty 'tis to see
Little children all agree !
Try to take the step with me,
Marching to the gallery.

Left foot—right foot—hands behind,
 Be unto each other kind ;
 Love should always be the rule,
 When at home, or at the school.

Oh ! how pretty 'tis to see
 Little children all agree,
 While they sing their A B C,
 Sitting in the gallery.

Now you're in the gallery,
 Put your playthings all away ;
 Fold your arms, and look at me,
 And attend to what I say.

SONG IV.

See the pretty humming bee,
 Peeping into every flower ;
 Busy, active little creature,
 Working, toiling, every hour.

'Tis the Bee that makes the honey,
 That we eat upon our bread ;
 Sucking out the sweetest juices,
 As she flies from bed to bed.

In the dew-bespangled meadow
 See the pretty lambkins play ;
 With their curly milk-white fleeces,
 How they sport about so gay.

See the maid is milking Colley,
 How she wags about her tail ;
 Not a moment standing quiet,
 I think she'll overset the pail.

Hark, how merry Robert 's whistling,
 Following Smiler to the plough ;
 Little Chloe running after,
 Joins the chorus—bow, wow, wow.

SONG V.

Very little things are we ;
 Oh, how mild we all should be !
 Never quarrel, never fight,
 This would be a shocking sight ;
 And would break a happy rule
 Of our much-lov'd Infant School.

Just like pretty little lambs,
Softly skipping by their dams ;
We'll be gentle all the day,
Love to learn as well as play ;
And attend to every rule
Of our much-lov'd Infant School.

In the winter, when 'tis mild,
We may run, but not be wild ;
But in summer we must walk,
And improve the time by talk ;
Then we shall come, nice and cool,
To our much-lov'd Infant School.

SONG VI.

March, March, March, to the play-ground,	{	<i>Boys.</i>
Hands behind, orderly, upright, and cheerfully ;		<i>Girls.</i>
March, March, March to the play-ground,	{	<i>Boys.</i>
Left foot and right foot, so keep the step carefully ;		<i>Girls.</i>
Then we may laugh and play,		
No naughty words we'll say ;		
Quarrel, nor fight, but run round the trees and sing,		
Love one another,		
Like sister and brother,		
And haste into school, when our Teacher the bell shall ring ;		
March, March, March, &c.		

SONG VII.

See, how happy we are here !
Friends so kind, and Teachers dear ;
Free from envy, care, and strife,
Is not ours a happy life ?

Let us keep this rule in mind,
Left foot, right foot, hands behind ;
Then, how pretty it will be,
Marching to the gallery.

HYMNS.

HYMN I.

Though I'm a little child, Jesu's my hope.
 Though I am young and wild, Jesu's my hope.
 If I my Saviour seek,
 And in his footsteps keep,
 Happiness I shall reap. Jesu's my hope.

Should sin my soul affright, Jesu's my hope.
 Though I am feeble quite, Jesu's my hope.
 Tranquil shall be my mind,
 For he is good and kind ;
 In him sweet peace I find. Jesu's my hope.

Though death should call for me, Jesu's my hope :
 And justice ask my plea ; Jesu's my hope.
 If I my sins forsake,
 Leave all for Jesus' sake,
 He will my spirit take. Jesu's my hope.

HYMN II.

At dawning of day, came Mary away,
 To see the sepulchre, and mourn ;
 But what was her fear, an angel to hear
 Say, Mary, the Master is gone.
 Surpriz'd at the sound, in silence profound,
 Whilst trembling she stood at the stone ;
 But none could she find, to comfort her mind,
 Poor Mary ! the Master is gone.
 Love flow'd from her eyes, love heav'd in her sighs,
 How pensive she utter'd her moan ;
 The stone is removed, lost is all that she lov'd,
 Ah, Mary ! the Master is gone.
 In vain was my care, these perfumes to prepare,
 Or attempt to embalm him alone ;
 Taken hence from my view, what, alas, shall I do,
 Ah, Mary ! the Master is gone.
 Hallelujahs arise—assist me, ye skies,
 I no longer for happiness roam ;
 Hence sorrow—hence care, for I now can declare,
 Rabboni ! the Master is come.

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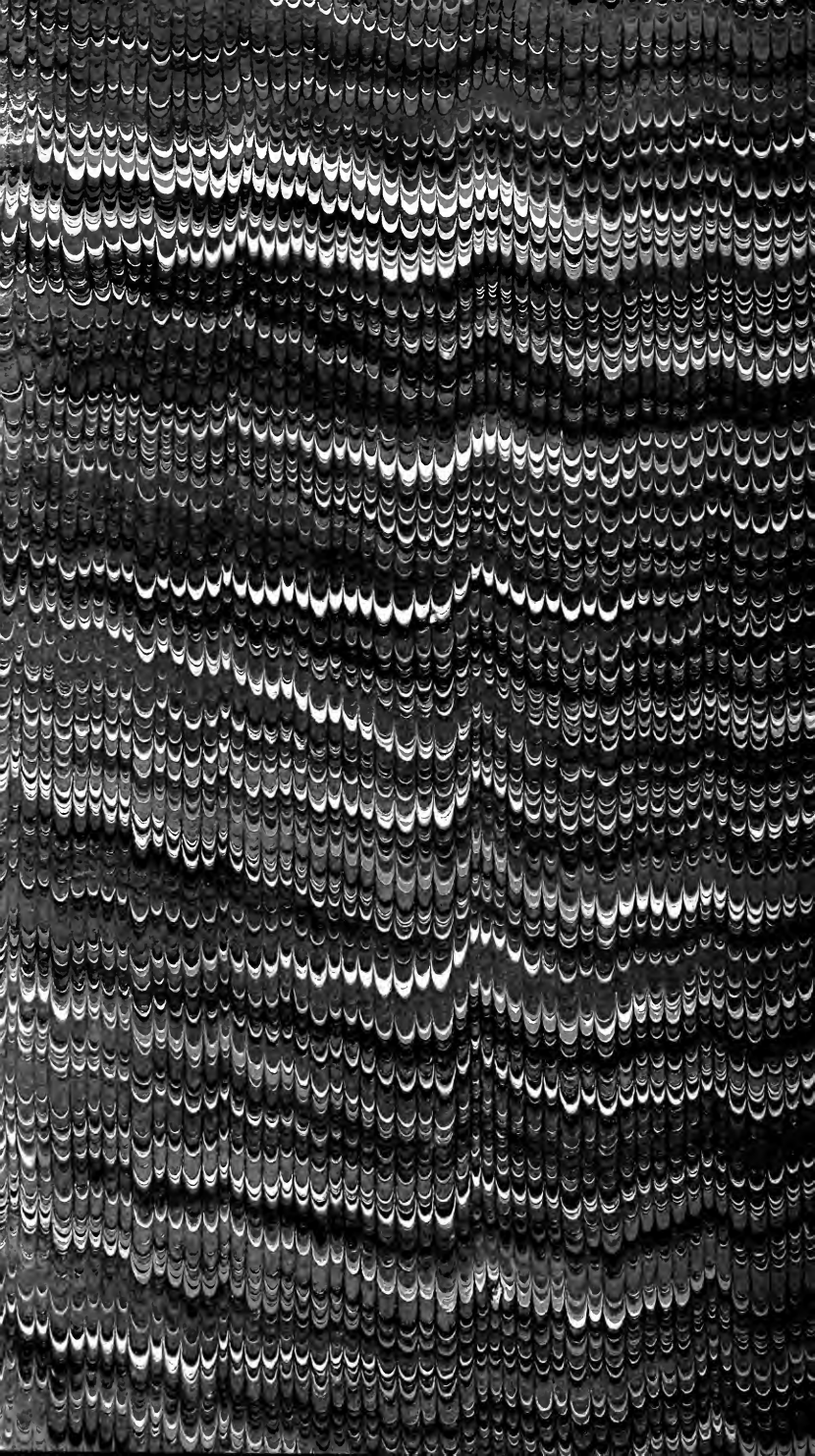
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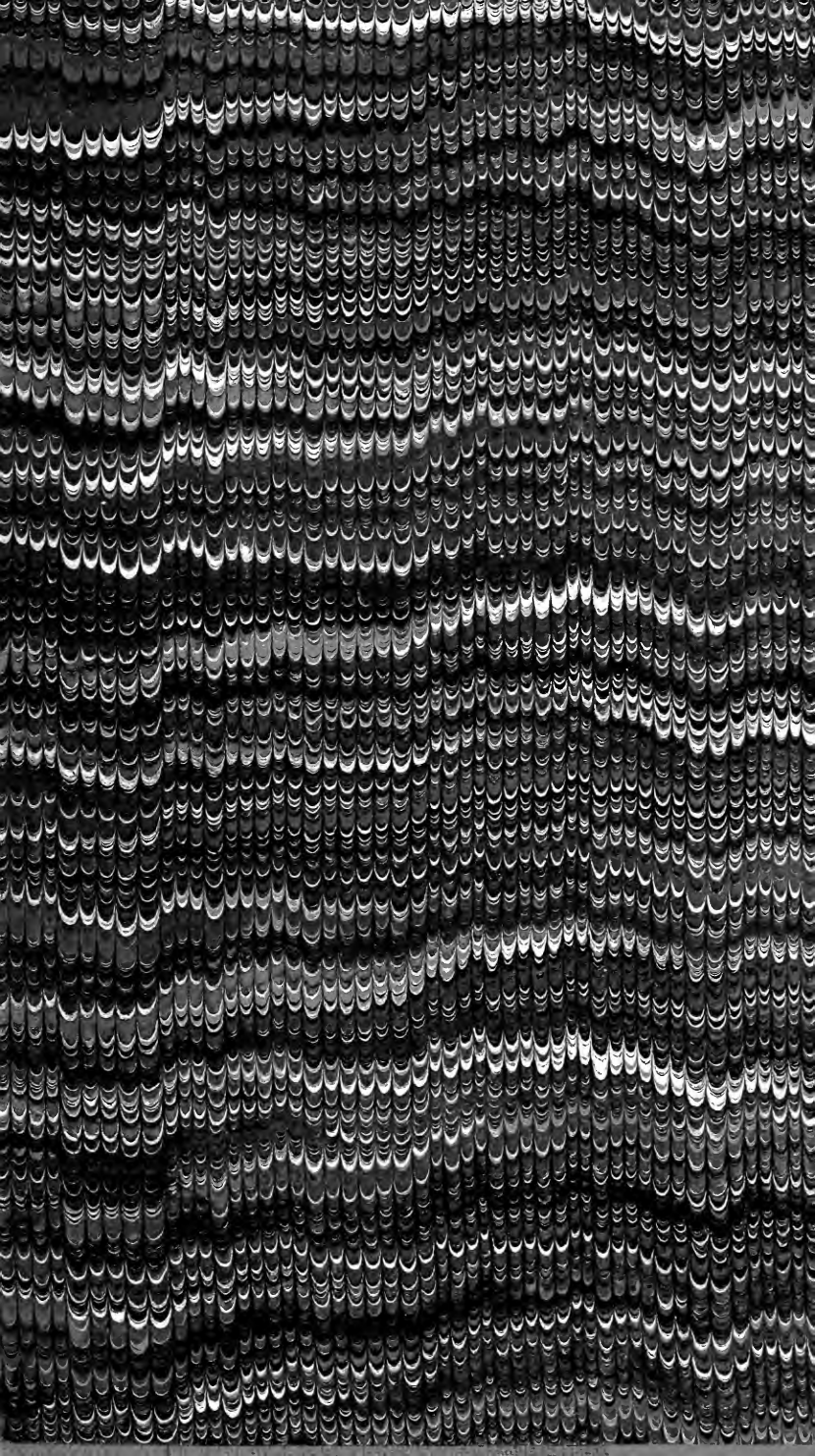
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